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No. 15

September-October, 1974

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ADVERTISING RATES:

Back cover \$100.00
Inside covers \$80.00
Full page \$60.00
Half page \$35.00
Quarter page \$20.00
Eighth page \$12.50
Column inch \$7.00
Classified — 10¢ per word

*"We are kept ignorant not by the things
we don't know, but by the things we know that
ain't so."*

— Author Unknown

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CAVEAT EMPTOR/STRANGE WORLDS (incorporating *Spaceview*), Vol. 4, No. 1 (whole number 15), September-October, 1974. Published bi-monthly by Nexus Enterprises, P.O. Box 688, Coatesville, Pa. 19320 (Telephone: 215-383-5399). Subscription: \$4.00 for 6 issues. Foreign subscriptions: \$5.00 for 6 issues. Back issues: \$1.00 each. Set of 11 back issues (3-6, 8-14): \$5.00. Manuscripts accompanied by stamped self-addressed envelopes will be carefully considered; however, the Editors can assume no responsibility for their loss or damage. Entire contents copyright (c) 1974 Nexus Enterprises. All rights reserved. Printed in U.S.A. Application to mail at Second Class rates is pending at Coatesville, Pa.

MESSAGE TO OUR READERS

FROM SAMMY I. PARADICE

I would like to explain to all *Spaceview* subscribers why you are receiving **Caveat Emptor** in its place.

Due to a recent transaction, *Spaceview* magazine has been acquired by Nexus Enterprises, publishers of **Caveat Emptor**. The remainder of your subscription will be filled with **Caveat Emptor**, which you will find is quite similar to *Spaceview*.

For many years, the publishers of both **Caveat Emptor** and *Spaceview* have worked together on many projects. You will find **Caveat Emptor** comprehensive, well-documented, creditable, and to the point. I am sure you will enjoy **Caveat Emptor** and you will be proud to be a subscriber.

If your subscription expires with this issue, or the next issue, a notice to that effect will soon be sent to you.

Gene Steinberg, your new publisher, is a very talented individual who for many years has dedicated his time to research the mysteries of UFOs and the occult. You will certainly enjoy his editorials as much as I have.

I want to thank all of my supporters and my subscribers for making it possible to publish *Spaceview* over the past two years. I am not really leaving the UFO and occult fields, and I hope to continue researching and writing on these subjects in the years to come.

In closing, I would like to express my sincere appreciation to the following:

Ted Thomlinson, Mark Worley, Paula Worley, Gene Duplantier, Captain Toon Ozanne, Milton Kramer, Ellen Evans, Rex Hoffpauir, Helen Hoag, Gilbert J. Ziemba, Mrs. Bernice Goza, Mr. H.L. Caldwell, Mr. Herbert J. Molbert, Mrs. Minnie Newton, Mr. Don Cash, Mr. Charles Wilhelm, Nancy Calk, Virginia Lett, Mr. Bob Royal, Mr. Joseph Gallien, Miss Becky Totten, Miss Pat Harper, Mr. Richard Stewart, Mr. Ravard, Mr. McGowan, Mr. Joseph Speracino, Mr. & Mrs. Eanes, Mr. & Mrs. A.E. Paradice and Mr. Clint Harris.

Sincerely,
Sammy I. Paradice

FROM GENE STEINBERG

The phenomenal growth of **Caveat Emptor** in the last couple of months has been nothing short of amazing to me.

Truthfully, the magazine started as a hobby—something with which to pass the time when I wasn't out covering stories as a broadcast journalist. The first issue, with a print run of 430 copies, was printed on a none-too-reliable mimeograph machine. The only extravagance was a photo offset cover.

Well, by the third issue, I had tired of this sort of thing, so I went to the nearest "quick print" offset shop and thus the magazine started on the long, expensive road to professionalism.

I soon broke down and bought an IBM Selectric typewriter (the one with all those nice and costly balls of type) and began to experiment with a variety of type faces.

Then—with the Summer, 1973 issue—**Caveat Emptor** was professionally typeset, this time with another engineering marvel from out of the labs at IBM, called a Composer.

I also realized at this point that the "quick print" shop did not have the capabilities of handling a magazine, so I had to seek out a more conventional printer to do the job.

It was April, 1974 when Fred Phillips and I officially agreed to take the plunge and go into business for ourselves—and by May we realized that the focal point should be the magazine you are reading.

Those of you who have been with us from the beginning know full well the way this magazine has grown. For those of you who have just joined us (especially the readers of *Spaceview*), this is only the beginning.

By January, 1975, **Caveat Emptor**—under the new name of **Strange Worlds**—will be available on newsstands across the nation (and perhaps even in many parts of Europe—but that's still on the drawing board).

Thank you all for making this possible.
Best Wishes,
Gene Steinberg

EDITORIAL

By Eugene Steinberg



Not to outdo George Gallup, we have been conducting our own poll of old readers, new readers and ex-readers.

The results have been fascinating, to say the least.

When we decided to conduct this poll, we were certain that you didn't like the name of our magazine, and merely tolerated it. Some of our subscribers, to be sure, told us that they couldn't understand what **Caveat Emptor** had to do with the contents of this publication, unless it could be said that the editors didn't necessarily believe the material they published.

We also assumed that you would prefer the new name we were considering—*Nexus*, a Latin term for "connecting link." That does indeed relate to what we're all about, but the term is rather obscure. It doesn't immediately tell the prospective reader the subject matter of our publication, without a dictionary at hand.

So, *Nexus* just didn't connect, garnering only 31.5% of the vote in our poll. **Caveat Emptor** received 60.5%, and the remaining 8% fell into the "other" category.

At the same time, there is a nagging feeling that **Caveat Emptor** remains the lesser of two evils.

We did some serious thinking about all this, because if **Caveat Emptor** or whatever we decide to call it, is to gain acceptance among the many people we know would be interested in our kind of publication, we have to get their attention.

That's the purpose of a magazine's title—that and an attractive cover that accurately reflects the contents.

It becomes more important if we hope to succeed on the national newsstands—where the magazine will be displayed beginning some time next year.

Thus, effective with our November-December issue, **Caveat Emptor** will become **Strange Worlds**—the magazine of UFOs, the Occult and the Aquarian Age.

And—although we're going to reach thousands of



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new readers in the months ahead—we pledge to you that we will not lose sight of the little things that made this magazine unique in the first place, especially the personal touch, where we try to communicate with you on a one-to-one basis. As always, **Caveat Emptor/Strange Worlds** will be a magazine where you count, first and foremost.

Now about the rest of that poll: Our projections weren't off as far as the articles you like and dislike are concerned.

Fully 44.7% of you voted thumbs down to Steve Erdmann's "Morality of the Mini," which appeared in our May-June issue. Comments ranged from "gross and dumb" to "biased, prejudiced, self-righteous."

Another 10.5% of you really liked the article. One reader remarked that it's "about time mini craze got zapped."

But in view of the overall reaction, and the fact that mini skirts aren't an occult phenomenon, we are going to stay away from material of this type in the future.

Steve Erdmann, though, will remain a regular contributor; witness his study of Exorcism, beginning in this issue.

The most popular article in the May-June issue (still available from us for 75¢, in case you missed it) was "All Done with Mirrors" by Brinsley Le Poer Trench, which already has been reprinted in some other magazines, apparently without credit to us. Curt Sutherly's NASA series and Geneva Steinberg's Ego Corner commentary also got high marks.

So it looks as if we're on the right track after all.

* * *

The next bit of news isn't so good: It's about inflation, and I doubt that any of you would disagree with me when I say that prices are going up at an incredible rate. The cost of paper has increased faster than the price of gas, if that's possible!

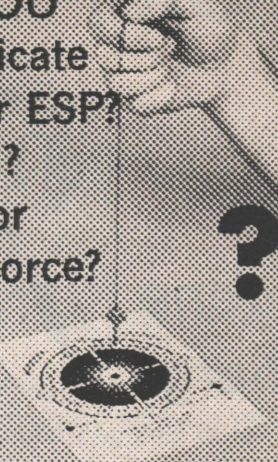
So, we have to bow to the inevitable and raise our price. The news is already on the cover—75¢ for a single copy. The subscription price will be \$4.00 for 6 issues (plus \$1.00 postage for foreign subscribers).

But, if you renew your subscription before October 15, you can still benefit from the old price. There's a coupon elsewhere in this issue. If you want to stave off inflation for at least a little while, please use it today—and you can save even more if you subscribe for 12 or 24 issues.

If there is any good news about all this, it's the fact that **Caveat Emptor/Strange Worlds** is getting bigger. This issue has more pages than ever before—and we even managed to get a supply of slick paper that will last for a few issues. A still larger magazine is envisioned in the future.

—ERS

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THE
caveat emptor
INTERVIEW:

YONAH FORTNER



Photos:
Jim Callahan
August C. Roberts

(Editor's Note: Almost two decades ago, an unusual series of articles appeared under the unlikely byline of "Y.N. ibn Aharon" in the now-defunct Saucer News. The few readers who bothered to wade through the tedious summaries of what was a longer [and still unpublished] literary work, learned the then-incredible theory of Extraterrestrialism: The thesis that Jehovah, the God of Israel, was a flesh-and-blood creature from another world.

Today, similar theories grace the pages of countless numbers of books, and whole shelves of bookstores are devoted to this one subject—but Y.N. ibn Aharon is not among the authors of these works, nor is this man generally known even by the Americanized contraction of his name, Yonah Fortner.

But now that the rest of the world has apparently caught up with Yonah's unique beliefs, we decided to have him assess the last 25 years of thought about Extraterrestrialism—better known today as "ancient astronauts."

If there is one, single thread that ties together the following interview, it is that Yonah Fortner does not care much for the way others have handled this theory.)

* * *

GENE STEINBERG: You've seen other people write on the same subjects you dealt with many years ago, and become very rich as a result. How do you feel about that, and the fact that you are not among such people?

YONAH FORTNER: Well, I wouldn't mind the fact that they have had recognition.

Everyone is entitled to a place in the sun. But I do think the extent to which I have been excluded from the media, and from the attention that has been given to them, is in itself almost to me, sort of a proof of the authenticity of what I have been talking about.

GS: Do you feel that your writings have been deliberately excluded from the media?

YF: It's all very well for people to say or to fantasize that there is no ethnic component in the behavior of the U.S. government authorities, but I can tell you that at the time my material first came to the attention of the American authorities, the American Intelligence Establishment was dominated by people who were close associates of known German

war criminals who had been liberated and introduced into the U.S. on the pretext of giving us a "rocket lead" over the Russians. Of course when the Russians sent up their Sputnik, it did not do much to vindicate the proponents of this theory. And the fact that the U.S. had, by dint of this little subterfuge, become the savior of the worst scum the world has ever known, didn't do too much for me, because at the same time that I was obliged to attack these people, I had to attack Willey Ley.

Willey Ley was a great figure in American science-fiction. He was a stockholder in several of the leading science-fiction magazines, among other little

problems. It was Willey Ley who was the first source in the West for all this garbage about Adolph Hitler being endowed with occult powers. And if you think books about gods from outer space are selling well, let me tell you that books about Hitler being an occult wonder wizard are selling three to one over any von Daeniken book.

GS: Why do you think that is?

YF: Because the world wishes to grovel at the feet of the Prince of Darkness. People do not like God. The Bible has said that people will turn away from God, and I think it's rather evident that they are turning away in great numbers. If you come to people and deliver your message in the name of Satan, you become their lifelong friend. But if you talk to them about God, they think you're some kind of religious fanatic.

GS: Well, I know that at the speech before the National UFO Conference, a small number of people felt that they came to hear about UFOs, not about religion, and therefore they asked to have their money refunded. What do you think about people who think that you're promoting religion and not what they're interested in?

YF: Well, if God was a UFO, which I maintain, then I suppose that it's improper for them to make that kind of distinction. On the other hand, if they came to hear about contemporary events, or to hear Princess Moonowl [rave] upon her latest attack of the DT's, I suppose we should plan to give them their money back, or else I'll speak in a separate section and people can pay 50¢ at the door to hear me.

GS: Let's talk about what Yonah Fortner believes.



How does your theory of Extraterrestrialism compare with Erich von Daeniken's "ancient astronauts?" What are the contrasts and similarities, if there are similarities?

YF: Well, Erich von Daeniken really offers such a varied bag of tricks that when you begin to analyze it, it slips away through your fingers. He's rather like most of these people in the tradition, for example, of George Hunt Williamson.

Williamson used to give these lectures, and they would begin like this: "There are pyramids in Egypt. There is a steel pillar in India. There is an ancient spacecraft center in the middle of the Pacific."

What they do is they allude to things . . . People who really have no solid information on any subject like to leap from subject to subject. They have a very limited attention span. Instead of giving you any solid information that you could nail them on, or use to find out if they really know more about it than you do, they "island hop."

You have to recognize that everything in the von Daeniken books has been common currency in UFO and ancient wonder books for the last 30 or 40 years. M.K. Jessup wrote a couple of books, and Harold Wilkins in England wrote all the strange books that were sort of resumes of Fortean phenomena and archeological finds that were reported at third and fourth hand.

I'd like to give you a specific example. I'm not going to address myself to von Daeniken because I consider him such a johnny-come-lately that I'd like to talk about the originator of this kind of reportage: Charles Fort, whose name today is synonymous with research into the unknown, was one of the sloppiest researchers in the history of the Western world.

In order to prevent people from finding this out, he did not give exact bibliographical citations. He would just tell the publication or series of publications in which you could find whatever he alleged was to be learned. He said there was a beautifully made nail of some extraterrestrial metal that had been found embedded in a special kind of red limestone in Scotland, and he cited the philosophical transactions of the Royal Society.

Ivan T. Sanderson gave me a couple hundred dollars and I began to write letters trying to track this down. It turned out that it was not a nail embedded in limestone from the Pleistocene era; it was a thumbtack embedded in Swiss cheese—I don't know; the whole thing—the closer you got to it, the farther it went.

Finally it turned out that it wasn't the philosophical transactions of the Royal Society at all; it turned out to be some obscure subseries of occasional reports that were published by an affiliate of the Scottish section of the Royal Society and the

Orkney Islands off the coast of Scotland.

These things were so obscure that when the Royal Society moved in 1946 after the bombing of London, they threw them into the garbage. We will never know the truth about Charles Fort's nail, but I can tell you this: It was never published in the magazine that he said it was published in. These things are always sort of morally true, but when you really get down to them

Erich von Daeniken is a master of the art of misdirection. He picks up this material at second and third and fourth remove and then he gives it his own little twist.

Of course the most famous example is the lines of Nazca. The lines of Nazca are giant, prehistoric ground drawings on the South central coast of Peru. They are on a desert floor which is covered with pebbles made of iron oxide. When the pebbles are exposed to the sun, they turn black. So if you take a broom and remove a few of them, you create a color contrast that is visible from the air. If you fly over this area in a low-flying plane, not only can you see the so-called Nazca lines, which are the ancient ground drawings, but you can see the paths made by the burros as they travel across the surface, you can see paths opened by jeeps that are travelling across the surface, you can see anything that has been made in the last 400 years.

The ground drawings are really astronomical studies of an ancient civilization, and in concept are rather conventional in concept. They are lines oriented toward the rising and setting places of major stars, and if you live in a desert and there is no industry around, and you have the Andes on one side and the Pacific ocean on the other, the rising and setting of stars is rather abrupt and dramatic, and you study them.

The other thing is that Peru is in a particular area about 15 degrees from the celestial equator where you can see at one time or another, at one season or another, 80% of all stars visible from the earth. The result of that is that the heavens are full of stars, and the stars change.

Now it is repeated over and over and over again that these so-called Nazca lines, these ground drawings where people swept away the blackened stones, cannot be seen from the ground, and therefore they must be seen from the sky.

Now, I did not spend one week in Peru like Erich von Daeniken, and I did not lift my material second hand. I spent several years in Peru, as everybody knows, teaching Hebrew at the University of San Marcos in Lima, teaching theology, teaching . . . anything they'd let me teach.

The fact of the matter is that I spent literally eight months of my life out there in a jeep on the Nazca lines, working with people who knew most about them, and I have in my home thousands of



photos of the Nazca lines, probably the largest collection in the world, which I am about to donate to the Museum of the American Indians.

And it turns out that the Nazca lines not only need not be seen from the air, but are fully visible from a six foot stepladder or from any slight elevation in the vicinity. And we can imagine that the priest would construct some type of scaffolding, or stand on top of their slaves, or whatever, and give directions on how to draw the lines.

The lines have *nothing* to do with spacecraft. They have *no* relationship to ancient astronauts. One can see how someone of the quality of Williamson or von Daeniken would think so, but that just shows the caliber of information. It just shows the carelessness with which they misinterpret and deform the truth.

GS: What is the truth? What is the evidence that indicates the existence of ancient astronauts?

YF: Almost *none* of the things that von Daeniken talked about in his books and almost *none* of the things that were shown in the TV special, have anything to do with ancient astronauts. The hard core evidence to which we have immediate access is in two areas. It is in American Indians of this country, and in the ancient Middle East.

In the state of New York there was a great American Indian nation called the Confederation of the Iroquois. Apparently they were visited by strange people, apparently from outer space. They could have belonged to some strange brotherhood that hid away in some remote corner of the earth that we don't know about, but apparently they were from outer space.

The other place where we have more than merely legendary evidence is in the Middle East. People are

(continued on page 25)



THE BUNKER HILL INCIDENT

By Curtis K. Sutherly

Frightening, strange and sometimes described as uncannily beautiful, the enigmatic UFO has spanned the centuries, riding the currents of time even as mankind. In humanity's prehistory, UFOs were presumed—and understandably so—to be horrendous "fiery creatures," or objects of divine or devilish nature. During the last century, "airships" roamed the skies over key sections of the United States. These airships were well beyond the capabilities of the novice airmen of that time who hungered for flight. Today the saucer rides with us still, always a step beyond the grasp of advancing technology. And while the scientists at long-last begin a semblance of investigation, laymen still find in the sighting of a UFO the wonder and fear which has always been their crest—and experience the turbulence which forms in their wake.

* * *

Central Pennsylvania's Lebanon County is a region of sights and sounds. Not only is the area a haven for "Dutch Country" tourists, but it is adjacent to Hershey, home of the famous chocolate firm. One can also find a large number of hills and mountain ranges to climb on. John Keel, considered to be among the nation's leading authorities on UFO lore, has some interesting feelings about the Lebanon County mountains.

About ten miles from the city of Lebanon is an 18,000-acre tract of land and literal wilderness which houses Indiantown Gap Military Reservation, an Army post which saw tremendous activity during the World War II and Korean conflict days. Today the post is largely inactive, but it still has value as a training center for armor, helicopter, and infantry divisions.

Months ago, Keel told me that he spent his basic training days among the mountains of the Indiantown Gap region. At one point during his military training, Keel was told to "get used to the hills and terrain; it's just like the place you're headed for—Korea." The then budding journalist never did learn whether the Lebanon County mountains resembled the Korean

Perhaps it was intuition or some other form of mental warning, but Connie grew uneasy enough to look beyond the edge of the porch—and upward. What she saw was described . . . as like "a page from science fiction, but realistic enough to stun her with fright."

landscape. He ended up on assignment in Germany, and later Egypt (where he saw his first UFO), to be discharged in that nation and set off on a quest of the occult and the unknown, eventually chronicled in a book called *Jadoo* (Pyramid Books, New York, 1972).

Not very far from the Indiantown Gap Army reservation is a moderate-sized mound referred to by local residents as Bunker Hill. The Bunker Hill site is one of interest to both geologists and historians, since the place is considered to have been the last active volcano on the eastern seaboard. It was also the scene of much Indian activity during the days preceeding and immediately following the arrival of the first Europeans.

One report tells of an old cave somewhere near the crest of the hill. This cave, while having a rather shallow entrance, opened into a larger chamber which allegedly houses what appeared to be a stone "alter-table" surrounded by stone chairs or seats. The chamber is large enough to shelter several persons with ease. Hopes of relocating the cave and photographing it were permanently grounded when further inquiries revealed that the entrance had been

sealed with dynamite some 20 years ago to prevent area youngsters from wandering in and getting trapped or lost.

While the above background has no actual bearing on what I am about to describe, it does serve to familiarize the reader with the scene of an event which took place nine years ago, occurring on the semi-developed north slope of Bunker Hill.

Ten p.m., July 9, 1965: Connie Wolferd, then 16 years old and daughter of news photographer Gene Wolferd, was sitting on the front porch of the family's Bunker Hill home listening to her transistor radio. The night was quiet enough—not the sort of scenerio for an encounter with a UFO.

Abruptly the transistor radio ceased to function; Connie picked it up and adjusted the dials, thinking the battery may have gone dead. Then she realized

that a neighbor's television, which had been blaring loudly, had also gone silent. In addition, the living room lights of the Wolferd home began to flicker oddly. After the incident, Mrs. Wolferd was to report that only the incandescent lamps flickered; the fluorescent lights continued to burn steadily.

Perhaps it was intuition or some other form of mental warning, but Connie grew uneasy enough to look beyond the edge of the porch—and upward. What she saw was described in a *Lebanon Daily News* article of August 10, 1965, as like "a page from science fiction, but realistic enough to stun her with fright."

A former Lebanon newspaperman, John A. McLaughlin, interviewed Connie several days after the occurrence and he wrote: "The object was round, about ten feet in diameter. Around the rim of the clam-like shape were red lights and in the center was a green iridescent shaft projecting from the top. From the bottom it spewed a lavender flame." McLaughlin also reported that Connie said the object made a "bleep-bleep" sound when it began to move, minutes after the initial sighting.

The object hovered over the Wolferd home for what seemed to Connie a long time, but in reality was only about five minutes. This was later confirmed by the electric clock on the kitchen range, which was discovered to be five minutes slow.

When the UFO began moving, Connie screamed and in a panic-induced attempt to get indoors, she knocked over a patio chair. Connie's mother, Beatrice, had been inside bathing four-year-old Randy, when she heard the girl's cry. The housewife ceased her chore and ran for the front porch, in time to see the object slide over the neighboring treetops and disappear from view.

Gene Wolferd, who at that time worked as a nightshift photographer for the *Lebanon Daily News*, was away on assignment. He learned of the incident some hours later, when he arrived home to find his family excited and distraught.

FOLLOW-UP

A few days after the newspaper article appeared in print, I contacted Connie and learned of a discrepancy between the actual sighting and the newspaper account. She said the object was indeed clam-like, but appeared to be much larger than the ten-foot diameter reported by McLaughlin. She was at first unclear just how big the disk-shape was, indicating that it "blocked out all the sky over the house." Still later, Connie estimated the UFO to have been roughly 25 feet in diameter. In his article, McLaughlin also quoted the girl as calling it a "huge hulk."

A second discrepancy emerged when I started

this article. This involved the red lights allegedly seen on the saucer rim and reported in McLaughlin's column. In a phone conversation on April 21, Connie told me the red lights formed a pattern on the underside of the disk. This arrangement showed lighting near the hub or center of the UFO, from which red beams extended out to the rim. She added that these beams were equally spaced.

The lavender flame described by McLaughlin apparently existed as reported. Connie verified this portion of the newspaper report and added that the flame seemed to touch the treetops where they were passed over. Neighbors said that the trees were burned by the UFO. My first contact with the Wolferd's came approximately one month after the incident occurred. (It took slightly more than a month for McLaughlin's report to be printed. Such a time factor isn't unusual for a newspaper where special features—human interest and the like—are constantly pushed back to make space for "hotter" news items). It was not noticed if the trees were indeed burned, but the time duration since the actual incident and the height of the trees made clear impressions impossible. The tree height does give one a good estimate of the altitude at which the UFO hovered, though—between 20 and 30 feet.

AFTER EFFECTS

The harassment so often faced by UFO witnesses was no stranger to Connie. In the days following publication of the newspaper report, the Wolferd home received many odd letters. At least one person brought "fact-sheets" which were supposed to be filled out and sent back to the delivering party. The caller was an unidentified "elderly lady," according to Connie, and represented an organization allegedly interested in UFO reports and the witnesses who were involved.

Phone calls were received from persons claiming to have seen the same object, or at least something similar. Connie noted that at least one such person seemed genuinely disturbed.

High school classmates were particularly unkind to the Bunker Hill girl, taunting her and scoffing at the seemingly absurd notion of UFOs. The daily routine was dotted with unsympathetic skeptics, some of whom may have been responsible for the prankster phone calls the Wolferds received. These sometimes involved an unknown party pronouncing "bleep-bleep" over the phone.

Tactics such as these are a frequent note in the annals of Ufology. The followup pattern of pranksters and oddballs asking for information is classic, just as UFO witnesses have long been plagued by the legendary Men-In-Black. These individuals, who request saucer spotters to remain silent and at times confiscate

UFO photos, have been the center of controversy by every self-styled expert who has ever entered the field. Unfortunately for the witnesses, even when they do remain quiet about what they've seen—sometimes not even telling their closest friends—they still find themselves harassed. John Keel has written articles for numerous publications describing similar events.

"PLASTIC" SAUCER

Four days after Connie saw the Bunker Hill UFO, residents of Lebanon County again took up the cry of "flying saucer." On July 13, 1965, persons scattered about the country reported to both media and police officials that an aerial device which regional USAF representatives suggested might be a "plastic balloon and unoccupied," was drifting slowly across the afternoon skies.

The object was first spotted at about 12:15 p.m. and was in view until almost 4 p.m., according to a *Daily News* account of that same day. Reporters were busy with calls of "metallic" and "circular in shape" flying unknowns. Other descriptions received during that hectic afternoon suggested the device—or devices—(evidence dating from that period makes it highly uncertain whether one or several objects were in view throughout the afternoon) changed color ranging from red, to white, to blue, and in shapes that included a striking resemblance to—of all things—a fish head. Direction of the flight of the UFOs appeared to be roughly southwest.

Some observers noted during the long afternoon UFO-watch that the unknown or unknowns appeared to be "belching flames." This is interesting in view of Connie Wolferd's experience, where the low-level UFO reportedly emitted a flame from its underside. Could the same air-rover have returned to Lebanon County on July 13 or, as is the case in some UFO occurrences did it remain in the region for an extended period of time?

According to the *News* microfilm record, Mr. and Mrs. George W. Wentzler of 757 Maple Street in Lebanon, and Mrs. Henry Eberly of 763 Maple Street first reported the UFO. The Wentzlers told reporters that the object(s) appeared approximately 20 times larger when first sighted than at 2 p.m., two hours before final viewing. This was apparently due to a tremendous increase in altitude on the part of the UFO. During that period, the UFO traveled "a considerable distance."

Mrs. Wentzler stated that "at first it looked like a missile." She was referring to the flames allegedly jetting from the underside of the aerial object. Other observers noted that the device (providing of course that all persons viewed the same thing) seemed to rotate, causing a reported red light to be "at times on top of the object and at times to be on the bottom."

During the period of this sighting, Pennsylvania was still home for a single operational Air Force installation, Olmsted AFB in Harrisburg. Not long after the above encounter, the base was officially closed and turned over to civilian authorities. The site is now Harrisburg International Airport but still maintains a unit of the Air National Guard, responsible for aerial electronic surveillance of national coastal sections and certain off-shore communist affiliated islands.

The *Lebanon Daily News* contacted the Air Force installation during the peak of the afternoon flap and was informed that a transient jet would be vectored into the area to investigate. The jet did arrive (model designation unknown), and apparently spotted a UFO. After climbing to 17,000 feet, the chase pilot broke off intercept, and notified ground control (Olmsted) that the object was "a clear plastic balloon in the process of inflating." Oddly enough, the same pilot allegedly reported that the unknown was over three miles up. In response to this statement, the *Daily News* inquired why the aircraft didn't climb any higher than 17,000 feet and make a positive identification.

In aviation circles, it is known that when a pilot climbs over 18,000 feet, he must be equipped with life-support gear, including an oxygen mask. Considering the altitude of the chase pilot when he made his break-off communication with the ground station, it's logical to assume that he carried either no life-support gear or his oxygen supply was running dangerously low. Jet aircraft can carry either liquid or gaseous oxygen mixtures, but in either case the supply is good for a few hours only, depending on the altitude of the craft and stress endured by the pilot.

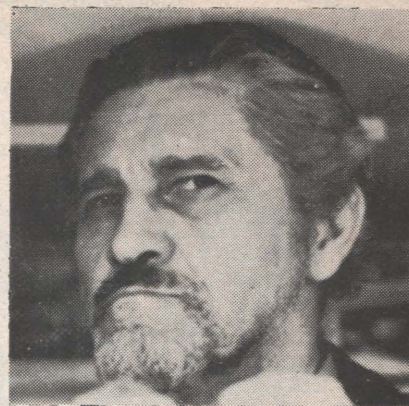
In addition to the oxygen factor, the "three mile" altitude of the UFO may have resulted in second thoughts on behalf of the pilot. There is also the possibility that he may have been considering his own reputation when he reported the UFO to be a balloon. Even during the '60's aviation members were openly criticized or even cast from their jobs (whether military or civilian) if they promoted unidentified flying objects.

Olmsted officials later declared that no weather balloons had been launched on July 13. The weather that day was very clear, giving observers a good visibility range.

Whatever transpired throughout Lebanon County during July, 1965 was only part of a prelude to the following year, when UFOs again roamed the nation's skies. In looking back, 1966 was even bigger and more disturbing to UFO researchers. Michigan, Ohio, Pennsylvania, the Southwest, and the West coast all contended with the unknown aerial dancers. The cycle was repeated in 1973. Perhaps we shall see an encore during this, the 1974 season. — Curtis K. Sutherly

DEROS GO BACKWARDS DEROS GO BACKWARDS

By Richard S. Shaver



To understand about deros, you have to understand that just as you can run a movie film backwards and have people walking backwards and liquids pouring back into glasses and people getting up when going to bed, so it is possible for *life* to reverse itself.

A dero is what you have when *life* reverses into *evil*. He thinks backwards. Love is hate, kindness is mean-ness, and a smile is a sneer of ill-intent.

Not to understand about deros is to be like a steer in a stall, wondering why they are feeding him so well, until he finds out all about stall-fed beef.

Not to know about deros is like not knowing about ticks and chiggers in an Arkansas woodland. You are liable to get a dose of chiggers that will put you in bed for days.

Not to know that life can turn backwards and become evil is not to know what sort of world you live in and on.

Ignorance is what they call not knowing about things like deros. It is like not knowing about rattlesnakes and picking one up to see what makes it rattle.

Deros are inverted life. If they *like* you they will *kill* you, just as much to be expected and unavoidable as that love means kisses. It's just backwards, the other side of life's mirror.

A human being can be turned into a dero by a simple thing like too much sunlight. Desert nomads know about cafard, and when somebody comes in from the desert and tries to kill everyone, he sees they know what it is—desert madness—cafard, inverted life!

Life, normal life, responds to the forces of integration, which we accept as normal. We think of the rain, the water and streams and flowers and grasses and trees as "where we live" and do not realize that all of it is integrative, living, growing things.

There is an opposite spectrum of forces; we see it in the sky and call it the sun and fear to look at it for too long, for it blinds us.

It blinds us *because* it is an *opposite* force to a

life force. We say "it is too bright," but there is a lot more to it than that.

Sunlight is matter inverted into the opposite flow of energy, the disintegrative spectrums of energy.

When life itself is inverted into this backward, opposite flow, we have deros, devils, destructive entities, evil in life.

Not to know about deros and all the intermediate kinds of evil such as loan sharks, gangsters, pimps and murderers, is like walking in the woods without knowing about rattlesnakes and copperheads. You might run into one, you know.

There is such a degraded, destructive, evil form of life, monsters who seem like men but are not. They join into gangs and kill people, not for sport, but because to them there is no other thing to do.

In Ireland (a place which got its name because of the inherited tendency to madness in its people—the Angry Land), right now gangs of people who say they "love" Ireland are killing other Irishmen. They are loving Ireland backwards.

In Arabia and other Arab lands they are training whole armies of people, disinherited people, to kill and to terrorize. They *see* no other way to get what they see as their

just deserts. That they can't *see* any solution but terrorism is the weakness, the illness, the devilish disease of deroism.

The mind inverts into evil thought, the mind goes backward and it infects others. We call them "firebrands," for that is what they are. They are people who convert all thought into an intent to kill, to terrorize, to make miserable. They "hate" somebody, anybody—as an object to hate, an excuse to loose the terrible destructive energies in them.

Such activity is really a magnetic phenomenon, as much due to exterior forces as to interior mental activity. Teaching in school cannot correct this disease—only recognition of the weakness and proper treatment can correct it. You can't cure gonorrhea in a school with school books, you know. And you can't

(continued on page 26)



THE UFO CONVENTION SCENE



THE NATIONAL UFO CONFERENCE

By Geneva Steinberg

After much preparation, the 11th Annual National UFO Conference was held only slightly behind schedule. The location was the George Washington Motor Lodge at King of Prussia, Pa.

Closed sessions started early on the morning of July 13. Recording Secretary Jack Robinson read the resolution to appoint CE staff member Fred Phillips to the Permanent Organizing Committee to replace Allen Greenfield, who resigned shortly after hosting the Con last year. There were mutterings from several other P.O.C. members that they were going to resign too if the organization didn't step up its activities and start doing something real. Nobody seemed to have any ideas on just what that something might be, although a resolution was passed to concentrate in the future on delegate sections held in a more central location, in the hope of attracting more people.

One delegate, Michael Campione, did introduce a motion to send a letter to President Nixon, asking, among other things, for government indemnity for

people who had been harmed by UFOs ("ranging in size from 3 inches to 100 miles")—but this was voted down by a small margin.

The first open session started with an introductory speech on UFOs by Gene Steinberg. Curt Sutherly followed with a slide presentation and a philosophical look at UFOs. Then Floyd Murray made a brief appeal for Ufologists to join forces with parapsychologists and other Explorers of the Unknown, since the various types of unexplained phenomena may be interrelated. After this, I gave a talk on "Saucers & Sorcery," trying to show parallels between some UFO reports and the experiences of Carlos Castaneda.

During the question-and-answer period that followed, one gentleman demanded to know why Curt Sutherly had referred to the Ufonauts as "enemies." He played back a tape recording to prove his point, and thus it was learned that the word used by Curt had been "entities"! Being a sore loser, this fellow left a badly spelled anti-Semitic hate letter with us as he left the Conference.

The evening session started out rather slowly

with a slide presentation by Mike Mann and a short UFO movie shown by Jim Moseley. Then came the featured speaker, Yonah Fortner, who gave a very scholarly description of some biblical evidence for UFO visitation. After his presentation, Gene Steinberg gave Yonah a plaque in recognition for his "outstanding contribution to UFO research."

The session closed with Barbara Hudson, who told about her own experiences with UFOs.

Now, as you know, Serious Researchers just do *not* go around meeting with UFOs. They are very dedicated when it comes to *reading* about them, and *talking* about them, but anybody who actually *sees* one is automatically placed in the category of crackpot. And this within a group whose members are often heard complaining to one another how "This UFO field certainly attracts a lot of weird people!" (They're always the Other People, of course.)

This viewpoint is so pervasive that when one of our other speakers (who prefers to remain anonymous!) saw two UFOs over the motel the night before the Con (red & green & white lights, falling leaf motion), he wouldn't even mention it. We never would have known, if his companion hadn't spilled the beans. On hearing of this, another speaker said



Curt Sutherly addresses the National UFO Conference. (Photo by August C. Roberts.)

he wouldn't have mentioned it either!

But don't worry, folks, at least it's OK to have poltergeists. They're still respectable.

Now, if you'll excuse me, I still have a lot of Unknown to explore.

* * *

RELIGIOUS REVIVAL MASQUERADES AS UFO CONVENTION

By Mary LeVesque with R.E. Wallace

If one could believe the lavish advertising, the "Sixth Annual UFO Space and Science International Convention" held in Anaheim, California promised to be the biggest event since the end of the Arab oil boycott.

If one could believe the rough remarks of the national wire services, the convention was the biggest farce ever perpetrated upon a gullible public.

The reader will see the truth emerging rather rapidly.

Many people looked forward to the convention, scheduled to begin on June 28. The list of guest speakers was indeed the most impressive of any of the UFO meetings scheduled for the summer—but not half as impressive as the list of speakers who did not show up.

Among the featured attractions were supposed to be: Col. James Irwin, the astronaut; Francis Gary Powers, the former U-2 pilot; William Shatner, star of "Star Trek"; plus a number of lesser-known speakers, such as Karl Kennedy, founder of the Kennedy Research Corporation (?), Dr. George King (of England), founder of the Aetherius Society, and Chan Thomas, President of the Prehistoric Research Foundation (?).

None of these good folks felt the need to attend!

Though the expectant audience was informed that these guests cancelled their appearance, there were rumblings of doubt that they were ever invited in the first place. This was also confirmed by one newspaper reporter who quoted one of the more famous "no-shows" as saying that his appearance at the convention was advertised despite the fact that the promoters knew he wouldn't come!

As for the rest of the people on the lecture podium: Most of them were connected with the International Evangelism Crusade, whose founder is none other than the sponsor of the convention, Rev. Frank Stranges.

Stranges saw fit to fill the gaping holes in his program with religious songs and prayers. While we see nothing particularly wrong with religious services, those who shelled out as much as \$22 for the three-day fiasco were led to believe they were attending a UFO convention, not a revival!

Although they weren't there, the Editors of **Caveat Emptor** were said to be grumbling about the decision of Stranges to lift an article from an issue of the magazine without credit, and publish it in the convention program to promote someone's book. It is true Stranges asked for permission to print an editorial, which he was granted, if he agreed to include a credit line. The credit line didn't appear, nor did the copyright notice!

The theme of the whole affair was "Let There Be Light." If any "light" was shed at the event, it certainly wasn't the kind of "light" the promoters expected.

(Editor's Note: A report on the Midwest UFO Symposium in Akron, Ohio did not reach us in time to be included in this issue. We hope to have this report ready to present in our November-December issue.)



Jack Robinson (standing) debates the issues at the National UFO Conference. Seated are (left to right) Curt Sutherly, Gene Steinberg and Floyd Murray. (Photo by August C. Roberts.)

EXORCISM IN-DEPTH

THE DEVIL STALKERS

By Steve Erdmann

The multi-million dollar movie on demon possession by producer William Friedkin and based on the best-selling book by William Peter Blatty, *The Exorcist*, can be compared to a sardonic "good news-bad news" joke:

First there is good news: The *Exorcist* is only a grisly, terrifying but fictionalized account of a little girl possessed by the Devil.

Now there is bad news: It probably is not nearly as terrifying as the true-to-life histories on which the book and the movie are essentially based!

Early in 1949 a Mount Rainier, Maryland family noticed strange "psychic" happenings in the presence of their 14-year-old son. There were strange scratching sounds under the floor and later in the walls, usually when the boy (identified as Douglass Deen by writer D. R. Linson) was present. Then there were drum beats like marching feet coming towards the youth, even as the mother and grandmother laid on the bed. Suddenly the mattress began to move, then shake violently as the youth lay motionless on the bed. The parents hired an exterminator to put down poison for rodents—but the sounds continued!

But then came scratches on the boy's body, or "skin branding," and on the fourth day of the disturbances they formed words. Once fruit jumped from the top of their refrigerator and hurled against the wall. When the boy sat in a heavy chair it would flip over, and a pallet on which the boy slept would move about the floor though his hands were exposed and his body rigid.

Some neighbors were skeptical and laughingly invited the boy and his mother to spend a night in their own "unhaunted" homes—only to have unusual phenomena happen, such as violent shaking of Douglass' bed before their eyes.

A document, a diary on the case written 25 years ago by members of the exorcist group and in the possession of Reverend Eugene B. Gallagher, a Jesuit priest assigned to Old St. Joseph's Church, Philadelphia, said, in part, that the first paranormal incident was scratching under the floor near the grandmother's bed. It was January 15, 1949.

From that night on, scratching was heard every night about 7 p.m. and would continue until midnight. The family thought the scratching was caused by rodents of some kind. The scratching continued for ten days and then stopped.

There was the sound of "squeaking shoes" in the boy's bedroom three days later. It continued for six nights and then the scratching started again. That night, as the mother and the grandmother lay on the boy's bed, they again heard the marching feet and beating drums.

The sound would travel the length of the mattress and then back again, and repeat this action until the mother asked: "Is that you, Aunt Tillie?"

Tillie "Hoffman" had died in St. Louis two weeks after the first sounds were heard in the Deen home.

THE EXORCIST . . . probably is not nearly as terrifying as the true-to-life histories on which the book and the movie are essentially based.

The mother continued asking questions, but no verbal reply. She asked this question: "If you are Tillie, knock three times." There were waves of air striking the grandmother, mother and boy and three distinct knocks were heard on the floor.

When the mother or the grandmother paid no attention to the mattress scratching, the entire mattress would begin to shake. The action at times was very violent.

On one occasion, the coverlet of the bed was pulled out from under the mattress and the edges stood up above the surface of the bed in a curled form as though held up by starch.

When the bystander touched the bedspread, the side fell to normal position.

Furniture continued to move back and forth across the rooms, as if on their own accord. A picture darted quickly from a wall, quivered in the air, then snapped back into place.

On February 26, 1949, scratches appeared on the boy's body for about four successive nights. After the fourth night, words were written in printed form. These letters were clear, but seemed to have been scratched on

the body by claws.

In school, the boy's desk rolled around the room. Nightmares plagued him at night. A dresser, weighing about 75 pounds, moved about the room, with the drawers opening and closing.

On February 17, the family called their Lutheran minister, a Reverend Shultz, and asked for him to investigate. Douglass stayed at the minister's parsonage from 9:20 p.m. to 9:20 a.m. At 10 p.m. the minister said the two decided to retire, using a room with twin beds.

For ten minutes, nothing happened. Then suddenly a "tremendous vibration" came from the boy's bed, accompanied by scraping and scratching noises from the wall.

The minister jumped from his bed and switched on the lights to witness the boy's vibrating bed. Douglass remained immobile. When the phenomena persisted, Reverend Shultz had Douglass get into a large, heavy armchair with his knees up under his chin, and feet on the chair.

Then the chair began to move until it was tight against the wall. It then began to tip over with Douglass exclaiming: "It's going over with me, Pastor!" He fell to the floor from the gyrating chair.

To avoid a sleepless night, Reverend Shultz put Douglass on the floor with two blankets and a pillow. He covered Douglass with one of the blankets, and the boy was soon asleep.

Reverend Shultz continued to watch the boy, when suddenly the bedding and the boy began to slide slowly across the room, under the beds, bumping his head on a bed post and awaking him. When the minister remade the pallet, the boy and pallet suddenly whipped around in a half circle on the floor, and then slid under the bed once more. The boy's hands were fully exposed, his body rigid, and there was no wrinkling of the blankets.

"The whole thing moved as a unit," Reverend Shultz said.

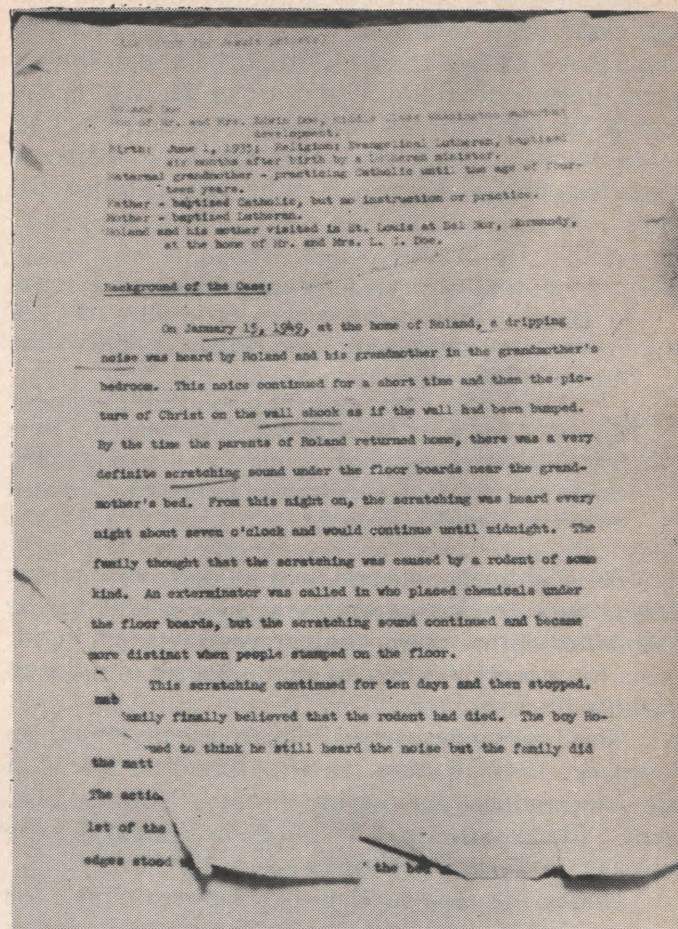
As the minister prayed, scratching sounds became stronger.

When Reverend Shultz was at a loss to explain the phenomena, a priest from a nearby parish was asked to examine the boy. It was suggested that an exorcism be conducted, but the parents settled for scientific examination at St. Louis University in Missouri and at the Georgetown University in Washington.

Douglass was investigated by doctors, psychiatrists and professional people— but to no avail.

Reverend Gallagher's report continues:

A psychiatrist was consulted but declared that he did not believe the phenomena. His report was that the



This ragged report is the actual case study of the possessed boy.

boy was quite normal. Douglass was quite irritated with questions and procedure.

A physician gave Douglass a complete physical checkup and found him to be a normal boy, but somewhat high strung.

A spiritualist was called in to use his formula for ridding people of spirits but he had no success. It should be remarked here that Aunt Tillie believed very much in spiritualism and often consulted spiritualists.

The boy would speak in a voice not his own, a language not his own, and would demonstrate superhuman powers. He broke the arm of a priest examining him at the time (some researchers mistakenly assume that it was Father J. Nicola of the Gregorian University in Rome. However, it could have been one of several priests such as Father Hughes or even Father Raymond Bishop. A Father Larry A. Kenny has also been associated; a more likely suspect since Father Hughes claims never to have seen the boy) and the boy's aunt, who sat on the edge of the bed to examine Douglass, was thrown against the wall. The boy, who weighed only 93 pounds, broke loose from his restraints.

A priest who spent a night in the room with the boy, slept on a mat that continually slid over the floor. The furniture tried to attack the priest. Once a bottle jumped off the wall and broke the tiles on the floor at his feet—but the bottle didn't break. The boy would vomit strange smelling fluids and different words would appear on his skin; one denoted St. Louis.

It seems whatever force was writing the words was in favor of making the trip to St. Louis. On one evening, the word "Louis" was written in deep red on the boy's ribs.

Next when there was some question of the time of departure, the word Saturday was written plainly on the boy's hip. As to the length of time the mother and boy would stay in St. Louis, another message was printed on the boy's chest—3½ weeks.

An eight-page report held undercover in the Georgetown University archives, and leaked to the Washington press, says that it was decided in St. Louis to convert the boy to Catholicism in order to expedite the exorcism.

The boy's uncle drove him to a local church in February, 1949. During the trip, Douglass glared at him and grabbed the uncle's throat: "You son-of-a-bitch," the boy shouted. "You think I'm going to be baptized, but you are going to be fooled!"

Under the Roman Catholic Baptism ritual, the baptism should have taken only 15 minutes but took several hours because the boy would rant and rave when the priest came to the part where he was asked: "Do you renounce Satan and all his works . . . ?"

A Father Bishop, now a 68-year-old Jesuit teaching in a midwestern college, spent some time at Douglass' temporary home, praying for the boy, but it did no good. It was then that the St. Louis Church selected an official exorcist.

"Father Bowdern in St. Louis was the pastor of the college church; he had the privilege of exorcising," Father Bishop said recently. "But he has been forbidden by the cardinal to speak on the case. That holds for me as well."

Father Gallagher's report picks up where Father Bishop and Father William S. Bowdern, S.J., enter the picture at the home of an aunt near St. Louis on March 9, 1949:

One of Douglass' cousins who is in Father Bishop's class asked Father Bishop whether he could give any assistance in the case. Father Bishop consulted Father Moody, and Father Bowdern, the president of the university, and decided that it might be well to have the boy say some prayers and that we could give him the priestly blessing.

Furthermore, Father Bishop agreed to go to the home of the Deens in Normandy so that he might bless

the house and room where Douglass slept. A second class relic of St. Margaret Mary was pinned on the bed of Douglass.

Even after the blessing of the house, and in spite of the relic, the swaying was evident and the scratches appeared. The relatives of the boy said, however, that Wednesday night was the most peaceful they had had since Douglass arrived in St. Louis.

Shortly after Douglass had retired at 11 p.m. [the next night] he called downstairs that he had been frightened by a strong force that had thrown some object against the mirror in his bedroom.

With safety pin opened, the relic of St. Margaret Mary had been thrown against the mirror and the sound was like a pellet striking the glass. Another occurrence was a cross mark scratched on Douglass' left outer forearm.

The pain was similar to that produced by a scratch of a thorn. The cross remained evident for approximately 45 minutes.

Father Bowdern read the Novena prayer of St. Francis Xavier and then blessed Douglass with the relic (a piece of bone from the forearm of St. Francis Xavier). The crucifix reliquary was safety-pinned under Douglass' pillows. There was no shaking of the mattress or scratching at this time.

Douglass was eventually taken to the Jesuit residence at St. Louis University, where he showed tremendous violence and shouted obscenities at the priests. It was decided that the boy was definitely possessed and an exorcism should be started immediately. On March 16, 1949, Archbishop Francis Ritter gave Bowdern permission to begin the exorcism.

An anonymous person located a medical report at Alexian Brothers Hospital in South St. Louis that indicates the boy was moved there for the exorcism.

Weeks of spiritual ministering took place at Alexian Brothers Hospital before the actual exorcism began.

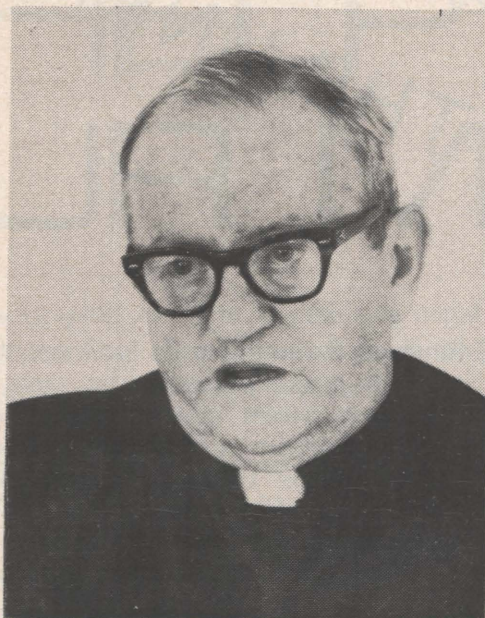
Father Bowdern prepared himself for the exhausting ritual through a "black fast" of bread and water, in order that his body and mind be fortified. Before the ordeal was over, Father Bowdern lost 40 pounds, according to fellow exorcist Frank J. O'Hern.

When the ritual began, Douglass burst into violent tantrums of screaming, cursing and parroting Latin phrases when the priest would reach climatic points in the 27-page exorcism ritual in which the demon was commanded to depart from the boy.

The Roman Ritual of Christian Burial Exorcisms and Reserved Blessings says:

I cast thee out thou unclean spirit, along with the least encroachment of the wicked enemy, and every phantom and diabolical legion. In the name of our Lord Jesus Christ, depart and vanish from the Creature of God . . .

Father Bowdern, and assistant exorcist Father



Father Eugene Gallagher says he knows the actual name of the boy, but is silent.

O'Hern, worked in relays: Several strong young seminarians were recruited to hold Douglass in his violent moments. At one time, it took as many as ten to restrain him.

The aunt, who visited Douglass in the hospital, said: "He was fine, and then all of a sudden he just acted like a devil, and growled and snarled at us and finally the nun told us we'd better go."

When the priests were driving Douglass across a high bridge in the area one night, with two big scholastics holding the boy down in the back seat, Douglass broke away. He leapt over the driver, grabbing the wheel, steering and twisting the car violently back and forth across the lane. They had come close to being catapulted into the river.

During the exorcism rite, priests wore a receptacle containing the consecrated host around their necks, and they constantly read from the Roman Ritual book which was then written in Latin. Douglass often answered in Latin.

At one point, the exorcist demanded to know the name of the demon, and the words "Well, Spite" appeared on the boy's chest. Another time the word "Hell" was branded on his chest, and he rocked and screamed in pain. In one hour, Douglass was branded 30 times on his stomach, chest, temple, throat, thighs, calves and back.

His obscenities and vulgar shouts were in an unnatural voice that ranged from a deep bass to a high falsetto. Father O'Hern said that the boy did an unusual acrobatic feat other exorcists in the case

deny. When Father Bowdern was reading from the ritual book, the boy broke free from the seminarians, flew through the air and went after the ritual book, he said.

"The boy didn't tear that book," said Father O'Hern. "He touched it and it dissolved into confetti."

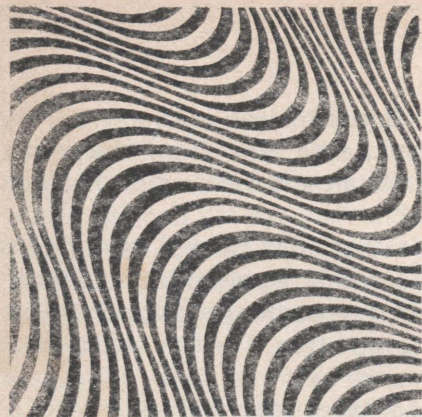
During the days of repetitious ritual, poltergeist-like phenomena occurred often. The boy also broke a seminary student's nose with a swift blow, and yanked a bed spring loose and jabbed it into an exorcist's arm.

Douglass was moved from the hospital on March 21 to a local rectory, no longer in existence. Twenty to thirty performances of the ancient ritual were performed. The ritual takes about three-quarters of an hour and was sometimes performed several times in one evening. During this time there were quiet periods for the boy when it was possible to instruct Douglass in the Catholic faith. They were afraid the exorcism wouldn't take effect—it appeared too slow in working. The priests obtained permission from the Deens to instruct the boy.

Douglass seemed to become more violent than ever. He continued to scream, bark, urinate and
(continued on page 26)



Tortured and racked with pain, the boy was taken to Alexian Brothers Hospital.



By George Wagner

TALES OF THE UNKNOWN

DID AN EGYPTIAN CURSE SINK THE LADY ELGIN?

Early on the morning of Friday, September 7, 1860, the passenger steamer *Lady Elgin* paddled contentedly northward across Lake Michigan from Chicago towards Milwaukee. As the larger vessel passed opposite Winnetka, Illinois, it was rammed broadside by the schooner *Augusta*. The *Lady Elgin* sank very quickly. Few of her more than 300 passengers and crew survived. One of the unfortunate passengers was Sir Herbert Ingram, publisher of the world-famous *Illustrated London News*. He was accompanied by his wife and his 16-year-old son. All three drowned.

According to *Wisconsin is my Doorstep*, by Robert E. Gard, and *Wisconsin Lore*, by Gard and L.G. Soren, Sir Herbert's father had in the mid-1850's helped supervise the excavation of an ancient tomb near Thebes, Egypt. The mummy uncovered—that of a temple priest—was purchased by the elder Ingram, and shipped to the British Museum, London. When the mummy was unwrapped, a roll of crumbling papyrus was found next to the skin.

"Let the triple curse of Isis and Osiris," the sheet of hieroglyphs translated, "blast him who desecrates my tomb. He shall die—and not only him, but also his children and his children's children."

Sir Herbert's father, the tomb's co-discoverer, died shortly after the mummy arrived in London. The publisher's younger brother met his death a few months later.

When Ingram came to the United States, in the summer of 1860, it was said that he was trying to run away from the dead priest's curse.

THE JINXED CHURCH

A run of furiously bad luck dogged San Fran-

cisco's Emmanuel Baptist Church for more than two decades after its construction in the early 1870's. When the Bartlett Street church was only a few weeks old, the structure was blasted by lightning. Large portions of the building needed to be replaced.

An early pastor went beserk during a church service. He pulled out a revolver and fatally wounded a newspaper editor sitting in the first row of pews. The clergyman then fired the weapon at his own head. A church trustee ran off with the congregation's treasury.

In 1895, a young woman was murdered in the church. Her body—full of knife wounds—was hidden in the church steeple, where it remained undiscovered for three weeks.

It was found on Easter Sunday. The day before this gruesome revelation, the body of a second young lady was found in the church library. She had been bludgeoned, strangled, and stabbed.

The killer of both girls was a young medical student active in the church's youth organization. Suspected of still other murders, he was hanged in 1898. Source: Sanders, Bruce, *The Tell-tale Corpus Delicti*. A.S. Barnes, New York, 1968.

THE IVAN VASSILI

The Russian steamship *Ivan Vassili* was built in 1897. The vessel seems to have had no recorded brushes with disaster until 1903. Then, quite literally, all hell broke loose aboard the ship.

The steamer's troubles began quietly enough during a voyage from European waters to the northern Pacific port of Vladivostok. Crew members claimed to sense an "invisible presence" trailing them about the ship. This was officially ascribed to the superstitious sailors' overactive imaginations. The same explanation was hauled out to answer the smoky white mists some of the seamen later saw floating

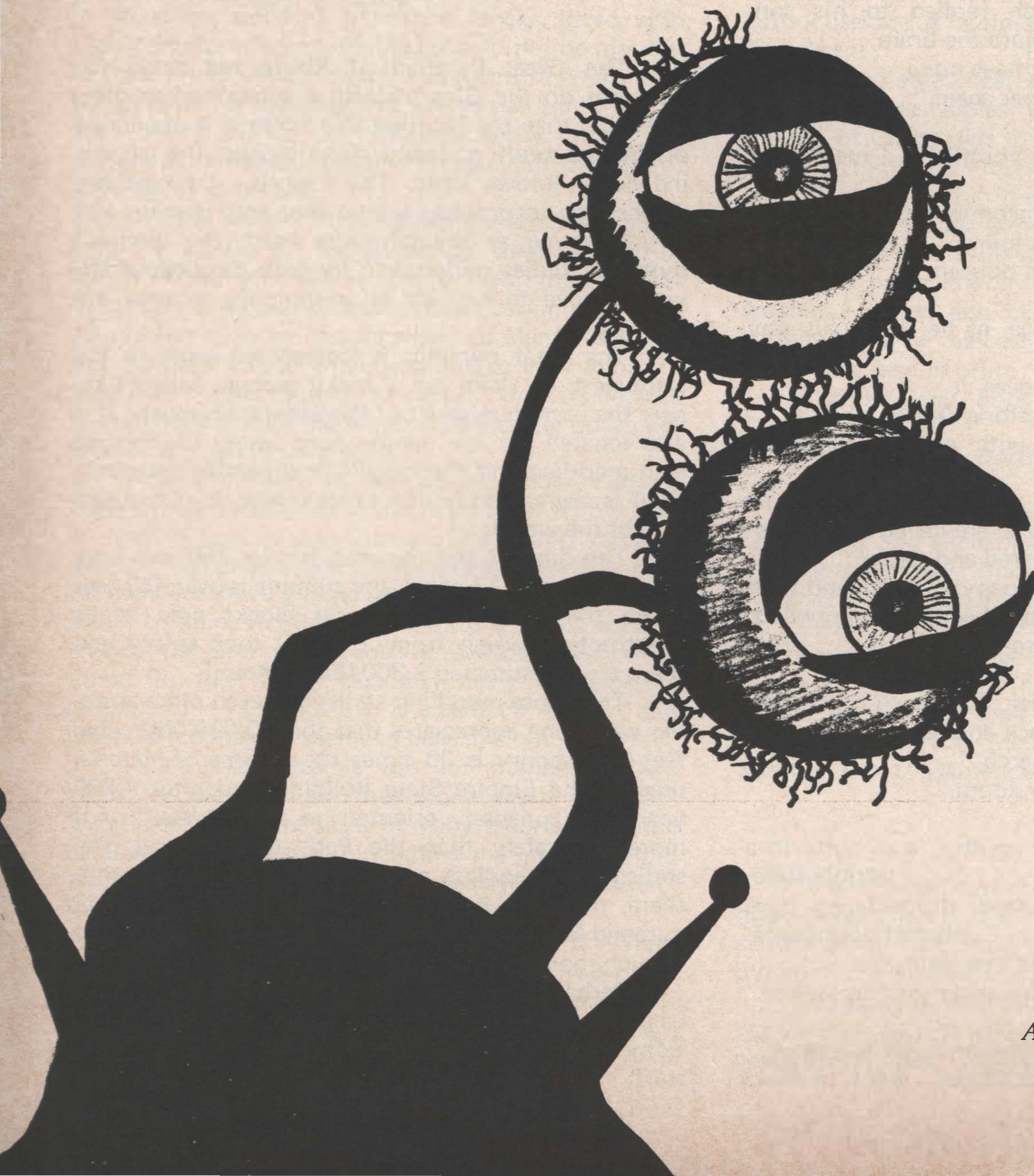
(continued on page 26)

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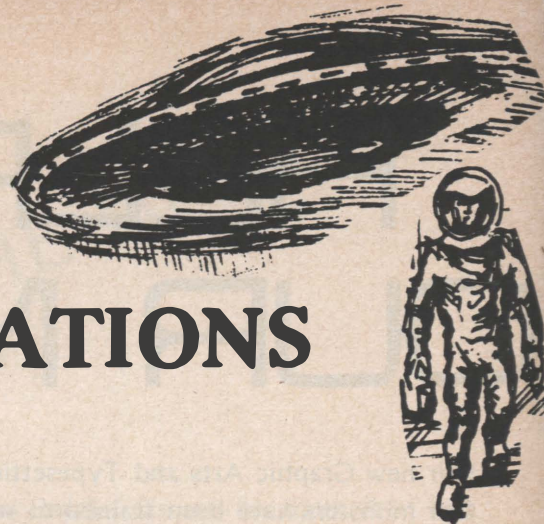
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Paul Braczyk's FORT-IFICATIONS



THE RHYME OF CALIPH ABDULLAH AL MAMUN

"You are old, Al Mamun," the young man said,
"And your heart has become very black;
And yet you incessantly shake your head—
Are all your marbles in the same sack?"

"In my youth," the caliph replied to his son,
"I feared greed might injure the brain;
But now that I am sure that I have none,
Why, I would do it all over again."

"You are ancient," said the youth, "as I mentioned
before,
And have grown most uncommonly lean;
You continually grovel on all four—
Not a reason for this can be seen."

"In my youth," said the sage, as he shook his gray
locks,
"I kept very muscular knees,
Aiding in removing large limestone blocks,
To seek passageways with a tight squeeze."

"You are hoary," said the youth, "and it appears
that you are losing your mind.
Your burnoose is weathered and ragged;
The holes in your sandals are papyrus lined, and your
turban is beginning to unwind.
I have yet to see a man so haggard!"

"In my youth," said the father, "I took to the search,
And climbed every hillock and dune;
When one day from a lofty perch,
I found the dawn of my doom."

"You are senile," said the youth, "and quite in a
terrible state;
The fleas of a thousand dromedaries have
infested your beard,
And you walk with a hunched over gate.
What did you find that made you so weird?"

"I have answered three questions, and that is enough,"
Said his father; "no more do I want to hear!"

Do you think I can listen all day to such stuff?
Be off, or I'll kick your rear!"

*—Dedicated to Lewis Carroll and Father
William, without whose help this poem
could not have been written—*

* * *

The Great Pyramid of Khufu has stood for centuries on the Giza plateau; a symbol of solidity. But other than the fact that this pyramid is of ancient origin and built of many stone blocks, the average individual knows little. The historical background, engineering intricacies, symbolism; and, perhaps just as fascinating as the structure itself, the offshoot pyramid studies undertaken by men throughout the years, prove to be just as voluminous as they are enthralling.

The great pyramid is located ten miles to the southwest of Cairo on a rocky plateau called Giza near the eastern outskirts of the Sahara. Strangely, it is also located on the precise spot where the longest land meridian and the longest land parallel intersect: what is claimed to be the exact center of all the land area of the world.

The base of the pyramid is over 750 feet on a side and covers 13 acres; the summit is over 450 feet above the baseline. The great blocks used in its construction weigh from 2 to 70 tons apiece and there are an estimated 2,300,000 of them!

This sense-muddling statistic is even more amazing when one appreciates that this 90,000,000 cubic feet of masonry is 30 times the volume of material used in the Empire State Building, and after 4,200 years it is precisely oriented on a north/south axis more accurately than the Paris Observatory! The statistics are endless and the more one delves into them, the more one begins to realize that the great pyramid is more than just another ancient monument—much more.

Perhaps the best eyewitness description that I have read was written in the early 19th century by Edme-Francois Jomard, an official on Napoleon's staff:

... When you are almost at the foot of the great pyramid, you are seized by lively and powerful emotion, tempered by a kind of stupor and a sense of being overwhelmed. The summit and the angles are lost to view. What you are aware of is not the admiration that bursts forth at the sight of a masterpiece of art, but it is a deep impression. The effect lies in the grandeur and the simplicity of the form, in contrast and disproportion between man's stature and the immensity of the work that has emerged from his hand; the eye cannot take it in and the mind can scarcely grasp it. It is then that one begins to form a real idea of the immense heap of hewn stones, accumulated with order to a prodigious height One seeks to understand what force has moved, transported and raised so large a number of colossal blocks, how many men worked on it, how long it took them and what devices they used; and the less one is able to explain all these things, the more one admires the power which overcame such obstacles . . .

The original appearance of the edifice must have been even more impressive. It was completely encased in smoothly polished limestone blocks fitted with such precision that a knifeblade could not be inserted at their intersections. Sadly, 13th century Arabs used the pyramid as a quarry and utilized all but a few of the "casing stones" in building nearby cities. The great pyramid we see standing today is but the core of the original structure.

In 820 AD the first known entrance was made into the interior of the pyramid, when Caliph Abdullah Al Mamun became obsessed with the idea that it contained hidden chambers overflowing with treasure. After months of tunneling, Al Mamun's workmen found the inner chambers, but, to their astonishment, they were empty. The caliph's workers became so infuriated that Al Mamun had to secretly bury gold and allow them to uncover it.

Although there are over 80 pyramids in Egypt, none of them equal the Great Pyramid of Khufu, nor do they exhibit its peculiarities: The great pyramid is the only pyramid which contains passageways leading to chambers above ground level; it is the only pyramid which contains ventilation shafts (to ventilate what?); and to the best of anyone's knowledge, the coffer found in the King's Chamber never contained a mummy (the very fact that is called a "coffer" and not a "sarcophagus" seems to bear this out.)

If the great pyramid was not intended to be a tomb for the pharaoh, then what was it used for? Many men have come up with many theories in trying to answer this question; including the great pyramid as a "Bible in Stone" and more recently as a "beacon" for extraterrestrial visitors.

In attempting to solve the "Riddle of the Great Pyramid," the "science" of pyramidology was born. This is not the study of the archeological aspects of the pyramid nor is it the study of Egyptology, although they both play a part in it. Pyramidology is

the application of exact pyramid dimensional measurements on a timescale to the historical past as well as a prediction of the future. Also, the same measurements are used to demonstrate certain scientific facts.

There have been many pyramidologists around since the 18th century, but perhaps the most famous of them is still alive today. Adam Rutherford has devoted his life to the study of the great pyramid, as did his father before him and most probably his son after him. The result of his study is a five-volume set spanning some 2,000 pages titled *Pyramidology*.

I have read the first four volumes (the fifth is still in preparation) and must admit that some of the correlations drawn stretch the possibility of "coincidence" to the limit. On the other hand, some of the author's calculations stretch reasonability to the limit. At this point in time I feel that I am only half a "believer" in pyramidology. This, however, does not make the *Pyramidology* series any less fascinating or worthwhile in my eyes; for the facts and figures the author uses are as fascinating as the conclusions drawn from them.

The volumes deal with all aspects of pyramidology: basic principles; the pyramid dimensions and the life of Christ plus the Old Testament; symbolism of the pyramid; the history of the great pyramid and pyramidology; and in the projected fifth volume, the relations of the great pyramid to science. This series is Adam Rutherford's life work and perhaps the greatest tribute to pyramidology and the great pyramid ever written. I would also like to note that the volumes contain some of the best photographs of the pyramid that I have seen in print.

Pyramidology, Book I: The Divine Plan for Our Planet—\$6.00.

Pyramidology, Book II: Glory of Christ in the Great Pyramid—\$6.00.

Pyramidology, Book III: Chronograph, Bible Chronology and Archeology—\$12.00.

Pyramidology, Book IV: History of the Great Pyramid and Pyramidology—\$10.00.

Pyramidology, Book V: in preparation.

Certainly, I cannot even begin to do justice to this monumental work in just a few short paragraphs; it must be seen and read to be appreciated. The set is available from The Institute of Pyramidology, 31 Station Road, Harpenden, Hertfordshire, England.

* * *

Over the last few months a craze similar to the hoola-hoop has hit the Fortean Fraternity: the concentration of "pyramid power" through the use of pyramid-shaped containers.

The story of its discovery goes like this: Animals wandering near the great pyramid became lost in its passageways and starved to death in the king's

chamber. It was noticed that these carcasses did not rot, but became mummified. Why this assemblage of animal remains was not cleaned out long before it had a chance to mummify is not said, and this is odd in that the pyramid is a tremendous tourist attraction and tourists must constantly be tramping in and out of the chamber.

Anyway, it is said that experimentors working with scale models of the pyramid were able to reproduce the same and more startling effects; among them the sharpening of razor blades. Being naturally curious, I decided to give this pyramid power thing a try. First I placed raw hamburger under a pyramid and aligned it the proper way, being sure that it was clear of the neutralizing effects of electromagnetic radiation.

Sure enough, before too long the hamburger had hardened into a dry, hard ball with no visible signs of rotting. On the next try I used two pieces of hamburger—one under the pyramid and one across the room out in the open. After about four days the hamburger under the pyramid had about half dehydrated. Upon checking the "control" hamburger across the room I found that it had completely dehydrated without any signs of rot!

This was tried several times with the same result, so I do not know what conclusions to make regarding "pyramid power." Perhaps I did something wrong?

I did not try the razor blade sharpening experiment. It takes 3 to 4 months to resharpen a dull blade; so say the instructions. If you would like to give "pyramid power" a try, you can get all the paraphernalia needed from the Toth Pyramid Company, 81-60 248th Street, Bellerose, N.Y. 11426. For \$4.50 you get a model pyramid, base, compass, instructions, plus a good background sheet on the great pyramid. For a larger investment you can even get a sit-in pyramid where "pyramid power" can be focused upon your skull while you meditate.

* * *

One of the "basics" of pyramidology is that the ancient builders must have known the relationship of the diameter of a circle to its circumference; a relationship which involves the mathematical quantity we call pi. The problem comes when one realizes that pi is not a fixed number, but a "transcendental" number, a series of digits which can be extended endlessly.

Did the ancient Egyptians have enough mathematical knowledge to work out a reasonable approximation of pi? The pyramidologists say yes, but conventional archeologists, as expected, say no. Colin Ronan in *Lost Discoveries* postulates that the Egyptians did their thing without knowing the exact value of pi. This is what he says:

. . . There is a simple solution to the question of how they (the Egyptians) used pi in laying out the base before they started building: They used a stone disk to do the marking. They placed it on its edge next to a peg stuck in the ground, and then rolled it along so that the stone revolved once. There they put in a second peg which was thus exactly pi times the stone's diameter from the first peg. And they could do this as many times as they wanted, even though they did not know the exact value of pi. By choosing, or cutting, the diameter of the stone so that it was a definite fraction of the pyramid's height, they could obtain any ratio between height and base they wanted—a direct and practical way out of an awkward piece of mathematics that shows Egyptian pragmatism at its most ingenious.

Cute, huh? This theory may explain how the ancient builders laid out the groundplan without the direct use of pi, but it does not explain how the Egyptians managed to get the great pyramid's dimensions to such precise accuracy. After they rolled this disk thingamabob around a few times they had to go and pile up 2,300,000 enormous blocks based on calculations derived from a primitive rolling cart-wheel.

I notice that Ronan conveniently avoids any theory to tell us how the Egyptians managed the construction. Maybe he could use mine: It is quite simple and just as pragmatic as the pi-wheel. The Egyptians simply built the great pyramid in the snow! Back 4,000 years ago, the climate was quite different in Egypt and the Nile froze over when the temperature dropped and the snows fell. This climatic condition was probably changed in later years due to the earth-axis shift. At any rate, the Egyptians merely piled the stone blocks on dog sleds and slid them down the Nile, over the snow covered landscape, and up snow ramps to their final resting places. When the snow melted, the traces of the ramps disappeared. And what happened to the dogsleds? Well . . . if Ronan will produce a pi-wheel, I will produce a dogsled. Thanks to T.C. Lethbridge for the idea for this theory.

All kidding aside (ahem!). *Lost Discoveries* is quite an interesting book even though most of it is orthodox. Ronan covers topics such as ancient computers, star searchers, clockmakers, ancient medicine and psychology, builders and machinery. All of them are handsomely illustrated: \$10.95 from McGraw-Hill Co., 1221 Avenue of the Americas, New York, N.Y. 10020.

* * *

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Secrets of the Great Pyramid by Peter Tompkins — First published in 1971, this book is destined to become the authoritative source of pyramid lore. An absolute *must* for anyone interested in the great pyramid. Harper & Row, Inc., 49 East 33rd Street, New York, N.Y. 10016, \$12.50.

The Great Pyramid: A Miracle in Stone by Joseph A. Seiss — Reprint of the 1877 original, this book is quite intriguing as well as being remarkably accurate in most areas. A good chance to see what the older pyramidologists were thinking about. Steinerbooks, Blauvelt, N.Y. 10913, \$1.95.

Great Ages of Man: Ancient Egypt — The grunt-and-groan method of pyramid building is fully explored. Sometimes I wonder if they are really serious! [*But, I have wondered the same thing about other publications from this firm.* — Editor] Time-Life Books, Time-Life Building, Chicago, Ill. 60672, \$5.95.

— Paul J. Braczyk

* * * * *

{THE CAVEAT EMPTOR INTERVIEW — *continued from page 9*}

always asking, where is physical evidence that we have been visited by beings from outer space? And the answer is: All over the Middle East. Not only do we have physical evidence, but some of it is so big that it defies the imagination.

GS: Such as?

YF: The Temple of Baalbek. At the Temple of Baalbek there is one of the largest single pieces of monolithic rock in the world. It makes Stonehenge look like a pigmy domain. At the Temple of Baalbek this rock has been picked up, turned around, smoothed off, formed, and used for probably the landing of a ship, though I don't claim to know.

GS: What evidence is there to indicate ancient visitation?

YF: Well, there are always three categories of evidence that we have access to. I've just talked about archeological evidence. The second kind of evidence would be called ethnographic evidence. If you talk with the nomads who live in the desert today, they will describe the same phenomena to you that you can find in the Old Testament. They tell the same stories. This is an ethnographic confirmation from people who have never seen a copy of the Bible and do not belong to the Israelite tradition.

The third type of confirmation is what we would call internal or textual evidence. The thing about the Old Testament account of the visit of the God of Israel is that it conforms exactly to the details, or the parameters, that one would project if you were to talk about a hypothetical visitation by a space being among a tribe of desert nomads. Exactly the things that happened in that account—in other words, the incredulity of the people, the rebellious-

ness of the people, and then the use of his superior technology in order to impose his will—the use of the threat of fire and brimstone, the landing on the mountain, the radioactive fallout and so on—all of this occurred, and it is exactly as if we were to project this.

GS: How do you gain this understanding of the Bible? Is this gained from the editions that we have, or do you have access to different editions of the Bible that make it more clear?

YF: It's nonsense to say that I don't have access to more information than other people; of course I do. But it has been my claim for 25 years that anybody who read the 32nd chapter of Exodus would come to the conclusion that the God of Israel was a spaceman. And I make that claim now. Anybody who reads it, in any language, in any edition, is going to come to that conclusion.

GS: Do you anticipate any further recognition of your theories in the future, or do you feel that at least in this country you'll remain a prophet without honor?

YF: I honestly cannot imagine that the pattern is going to change very radically or very suddenly. Therefore I would assume that I will go back to my regular job next week, and perhaps next year I will appear at another spacecraft convention. If we're lucky enough to have one.

GS: What about the book you wrote, the book that you originally tried to sell [on this subject]. What's the status of it now? Don't you think you could get it published in this day and age, if you wanted to?

YF: Well, every time I've tried to publish it, either they wanted to put a nude spacewoman on the cover, or they wanted to put disclaimers, or they

wanted to edit it out of shape. Therefore I feel that it is not likely that I will be publishing it in the immediate future.
— Yonah Fortner

* * * * *

(DEROS GO BACKWARDS — *continued from page 13*)

cure deroism with words, either.

A magnetic disease, a reversal of flow of mental energy in the mind, causes hate instead of love, reverses kindness into mean-ness, reverses all emotions into their opposite form.

It is an electrical phenomenon, a disease of the mind of man and of underworld man—and you can't cure deroism by ignoring it. It is with us, it was with us when Ireland was first named Ireland.

Like the yellow fever, like Malaria, the *cure* has to be discovered just as it had to be discovered that malaria was transmitted by mosquitos. We have to learn about deros and *why* they *are* deros, and we have to take action against the disease in the same scientific way that yellow fever and malaria have been reduced to mere names in a medical book.

There is a treatment for deroism. It is called

Metrosol. It works, too.

But nobody is catching deros and dosing them with Metrosol. They don't even know the disease has been diagnosed and a cure found.

Instead, they are *talking* about the politics of terrorism, and they are talking about how to get Protestants and Catholics to love each other instead of killing each other.

It might be better to think of diseases as diseases, and to treat mental illness as mental illness. The Arabs who kill and hate and the Sicilians who kill and hate are the same disease in different places. They are deros, they think backwards, and to them "peace" is a funny word from another sort of world. To a dero, "love" is a word that irritates terrible ideas into action, for "love" to a dero is *hate*.

— Richard S. Shaver

* * * * *

(EXORCISM IN-DEPTH — *continued from page 19*)

threaten until March 26 when a peace appeared . . . followed by a mysterious "X" branded on his chest.

Then the terror began all over again on March 31 when the ritual again evoked the power of the demon. It was decided to send Douglass back to Maryland, and after his first Holy Communion,

Bowdern and the boy left only to return to St. Louis because they could not find a suitable place to stay.

"I'm always in him," the demon said through Douglass. "I may not have much power at times, but I am in him."

(to be concluded next issue)

* * * * *

(TALES OF THE UNKNOWN — *continued from page 20*)

across the decks.

One night, when the *Ivan Vassili* was four days out of port and steaming towards its destination, a fight broke out aboard the ship. It was certainly a strange sort of fight. Some men knelt down on the deck and prayed. Many of their comrades laughed or cried. Still others screamed and hollered. One sailor, Alex Govinsky, committed suicide by jumping from the boat.

There was another, similar riot three days later. When the *Ivan Vassili* made port, 12 men tried to desert. They were found hiding in the streets of Vladivostok.

On the next voyage, from Vladivostok back down the Korean and Chinese coasts to Hong Kong, three men committed suicide—including Captain Sven

Andrist, who leaped from the ship into the water. One crew member died of heart failure. His mates whispered that the seizure had been induced by some terrible spectre the dead man had seen.

When the *Ivan Vassili* reached Hong Kong, almost the entire crew abandoned the vessel. Only six men—all or mostly Scandinavians—remained. One of these members, Christ Hanson, appointed himself captain. With a ragged crew of Orientals picked up in Hong Kong, Hanson set sail for Australia. He took his own life on the way, blowing his brains out with a revolver.

A sailor named Harry Nelson was the only crew member to remain with the *Ivan Vassili* when it docked at Sydney, Australia. Nelson found an experienced seaman to serve as captain. It took the two

men four months to round up a crew.

The *Ivan Vassili* sailed for San Francisco, California. Four men—including the new captain—killed themselves during the long voyage across the Pacific. Three of the suicides jumped overboard. The captain, like Hanson before him, put a gun to his head.

Harry Nelson commanded the *Ivan Vassili* on its last voyage—from California back to Vladivostok. This voyage seemed to have been made without difficulty. Lucrative bonuses were offered throughout Russia in an attempt to round up a fresh crew. There were no takers.

The craft floated at anchor off Vladivostak for years. Few ships drew near the *Ivan Vassili* and fewer still were the tourists who dared to go aboard her. Finally—this may have been after the Soviet takeover—the vessel was beached and turned over to the wreckers. The steel of the hull was melted down. The combustible pieces of the *Ivan Vassili* were exorcized with fire.

Sources: Gaddis, Vincent H., *Invisible Horizons*, Chilton, New York & Philadelphia, 1965; Miller, Richard de Witt, "Forgotten Mysteries," *Coronet*, September, 1942. — George Wagner

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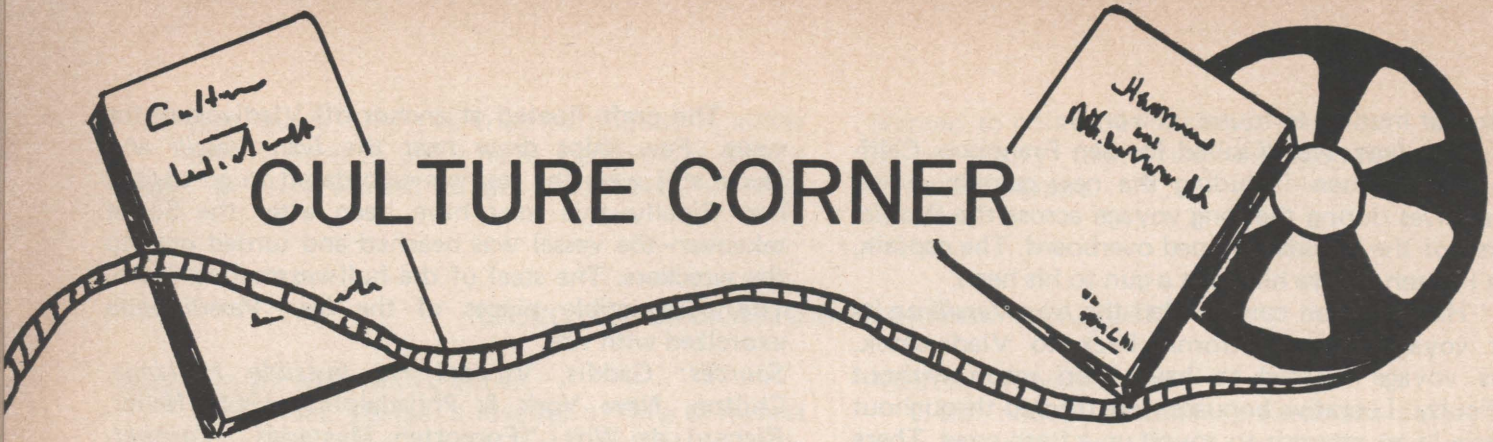
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UFOS: Interplanetary Visitors

By Raymond E. Fowler — Exposition Press, Jericho, N.Y. 11753 — 1974 — 365 pp. — \$8.50 — Reviewed by Eugene Steinberg.

A few months back, I wrote that some authors can say the most fascinating things in the most unlikely places and in the most unlikely ways. I was speaking then about Erich von Daeniken, and the amazing parallels between some of his philosophy and that of drug culture king Dr. Timothy Leary.

Well, once again I have encountered an absolutely intriguing line of thought, this time in a book that is otherwise repetitious and dull.

Raymond Fowler is a UFO traditionalist. That is to say that his viewpoints are closely allied with those of Major Donald E. Keyhoe and others who believe firmly that the strange disks in our skies are manifestations of extraterrestrial intelligence, and that the military or some other government agency is hiding this fact out of fear of possible panic or other hidden motives.

Without commenting on the merits of this idea (I have done that often enough in my editorials), I will point out that Fowler rapidly disperses other ideas to the wind, in the space of a few short paragraphs. Out of sight, out of mind. The title makes it clear where he stands, without the reader having to look at a single page of text.

This book could have been good, even a classic in Ufology, had Fowler seized upon one or two of the bombshells he drops unawares, and followed through with the implications that stand out to me like an oasis in a desert.

Instead, he confines himself to long and tedious accounts of sightings most experienced UFO buffs have heard about, adding every little irrelevant piece of information possible. Frankly, I must

admit that I couldn't read this book in one sitting, nor two, nor three.

It's all a sort of diary into the author's own experiences in UFO investigation, and it suffers from the same shortcomings of most vanity books ("subsidy books," to the trade), where the writer pays most of the production and promotion costs. The book is sadly in need of an editor, who would surely be able to spruce up the writing, and snip out the inordinate amount of padding from which this work suffers.

Now that we have the preliminaries out of the way, let's get on to the main course.

Fowler compares our interest in the many species of animals roaming around the world with the interest of the Ufo-nauts in us. He tells of a helicopter chasing a bear. One of the scientists inside shoots a tranquilizer dart at the bear, which puts the hapless animal to sleep.

"The 'bird' lands . . . Carefully, a wildlife biologist tags the bear and places a radio transmitter collar and temperature probe about the sleeping bear's neck. The scientists then board the helicopter and depart.

"Later the bear stirs. Perhaps vague images of the frightening chase still linger in his mind, but most likely are dismissed as having been a bad dream brought on by his eating some decayed rabbit meat earlier that morning! So off to the river he lumbers. There are fat migrating salmon just waiting to be caught and he is hungry.

"Seven hundred miles above him, a highly sophisticated satellite dubbed Nimbus wheels around the planet in a pre-determined course. It signals the radio transmitter attached to the bear, which in turn begins to transmit data gathered by special sensors. Nimbus, in return, retransmits the signals to a ground radio station at Fairbanks, Alaska. The data is then sent to Goddard Space Flight Center in Maryland, where it emerges as a

computer readout. Meanwhile, the bear continues to fish, hunt, sleep and hibernate. He remains completely oblivious to the fact that his bodily functions and exact whereabouts are being monitored by a super-intelligent species—man!"

Fowler compares this state of mind to the way an alien race might regard us—but he incredibly enough ignores the most obvious implications of all this—that such a thing might have happened to man already!

The cases are already on record: Barney and Betty Hill, Charles Hickson and Calvin Parker (Pascagoula, Mississippi) and more that can no doubt be found in the files of many a psychiatrist with a patient troubled by weird dreams, strange markings across the body, and the other typical symptoms of this sort of contact experience.

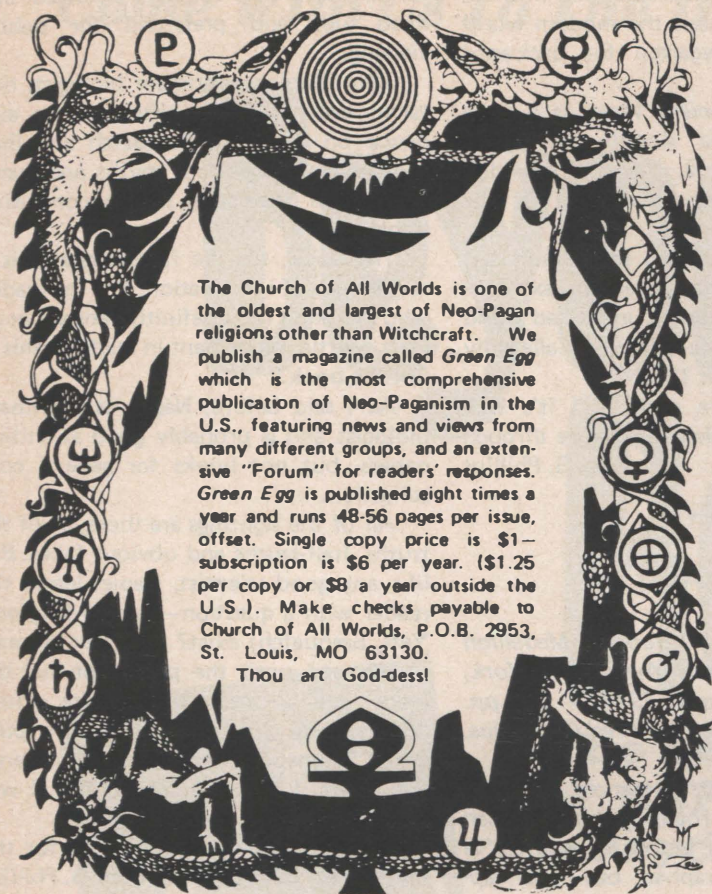
Isn't it possible that these people and others have had some sort of alien device planted in their bodies? Isn't it possible that their every moment in life has been monitored by "them," and fed into highly advanced computers that know more about the human species than we can ever hope to learn?

Perhaps these probes can be detected in the same way the CIA might try to find out whether a place has been "bugged" or not. And the logical extension of all this is that if some kind of radio wave is emanating from such people, it may even somehow be traced to its source.

Of course the aliens might employ some means of thought amplification in which to transmit this information—but our own scientists are said to be on the verge of dealing with psi emanations too!

This is something that should, indeed *must* be investigated. It could be the beginning of a whole new breakthrough in understanding the nature and motives of our visitors—wherever they come from!

It could even produce the material for the book that one might have hoped a



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researcher as dedicated as Raymond Fowler might have written — ERS

* * *

GODS AND SPACEMEN IN THE ANCIENT EAST GODS AND SPACEMEN IN THE ANCIENT WEST

By W. Raymond Drake — Signet, New American Library, P.O. Box 999, Bergenfield, N.J. 07621 — December, 1973 and April, 1974 — 229 pp. and 217 pp. — both \$1.50 — Reviewed by Fred G. Phillips.

Drake, as any aficionado of the ancient astronauts theory would tell you, is one of the ancients himself in the field. He was writing about ancient spacemen long before Erich von Daeniken learned how to be a desk clerk.

The first book, about the ancient East, is a reissue of an older book and no doubt the reprint is an attempt by the publisher to capitalize on the current craze.

The book, however, is excellent. It traces, in great detail, the probability of extraterrestrial visits in ancient India, Tibet, China, Japan, Egypt and Babylon.

It tells of an ancient civilization in India that might have made the modern world look like a kindergarten for backward children.

The sequel, *Ancient West*, is a little hard to read and slightly boring. It traces man, Lemuria, Atlantis, Poseidon and the civilizations and men of the Americas.

The book delves into the rumor that Soviet scientists discovered an extraterrestrial civilization on an uncharted world and a "Martian" spaceship that allegedly crashed in Siberia in 1908.

Both books are good and it's well worth the time it takes to struggle through the second volume. — Fred G. Phillips

* * *

BIGFOOT

By John Napier — Berkley Medallion Books, 200 Madison Ave., New York, N.Y. 10016 — April, 1974 — 232 pp. — \$1.25 — Reviewed by Fred G. Phillips.

Ever since 1832, humanoid creatures have been spotted roaming the American wilds, the snows of far-off lands. They've been seen, photographed, but never cap-

tured. Now they've been rounded up, lined up, and presented for public viewing.

John Napier, a primate biologist, has taken every sighting, sifted all the evidence on the Yeti, Sasquatch and Bigfoot as well as ancient myths and come up with an interesting, but nonconclusive book.

The book, for the factual reader, is a storehouse of information. For the reader who's looking for a definitive answer or at least a little excitement in reading—this is not the book.

As I said before, Napier is a primate biologist and is probably good at writing papers, but not books for general consumption.

All of the sightings are there, all of the truths, half-truths and obvious fakes. But like any good scientist, Napier leaves the reader with a question—do they (Bigfoot, Yeti, Sasquatch) exist? Are they for real?

It's not until the postscript that the reader gets an inside look at the writer. "Perhaps by the time this book is published, somebody will have discovered a Bigfoot. I hope so; but if not, I will happily settle for the myth."

Napier seems to have settled for the myth in his book. — Fred G. Phillips

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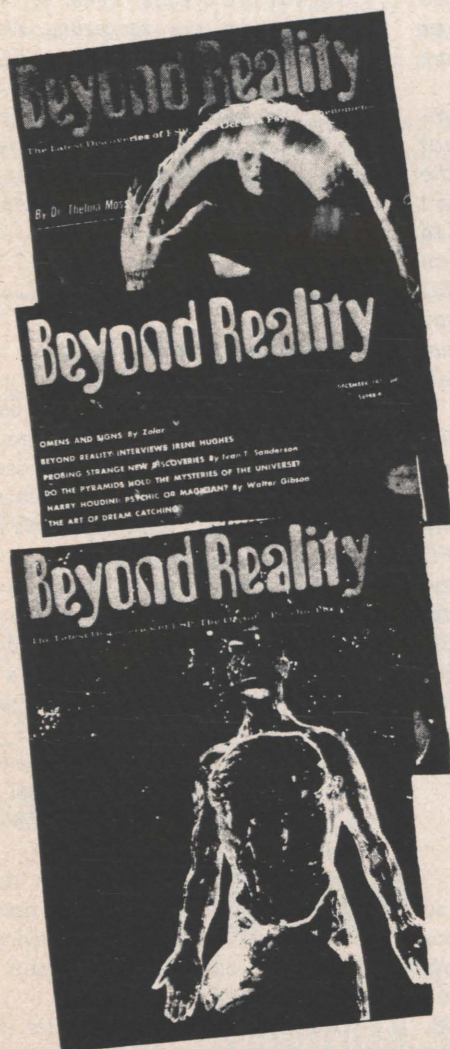
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Dear Editors:

It was a pleasure to attend the closed and open door meetings of the [11th National UFO] Conference and meet some of the people. This is the only constructive factor of our DELVALUFO delegates.

On the other side of the ledger, there were many "negative" factors, such as:

1) Do nothing constructive attitude of the speakers and Chairman, and other officers present.

2) The "non-educational" actions of the speakers and officers present was so obvious that visitors in the morning and afternoon sessions also reflected the disgust expressed in this letter.

3) Most glaring was the attitude of "ephemeralism" concerning UFOs as expressed by the speakers and officers present.

4) This leaves but one conclusion to me and others. That the leadership of the 11th National UFO Conference is apparently allied with the government policy of *not educating Americans* and revealing the *truth* about UFOs.

5) This attitude was reflected in the N.Y.C. Conference in 1967 . . . This also reflects the "ambiguity" that Mr. Jim Moseley stands for in all my confrontations with him.

6) The above being true facts and realities, I will never attend another National UFO Conference—nor I gather any other DELVAL *members*—unless and until there is a change in a *reversal* of the above policies.

Yours for enlightening people instead of keeping them in dangerous ignorance, I remain.

Michael J. Campione
Cinnaminson, N.J.

(Gene and I were amused when we got your letter and we were amazed to find that we do agree on one point—it was nice

to get together and meet some of the people. From that point on we do not agree, but that is understandable.

The "do nothing attitude," the "non-educational attitude," and the "ephemeralism" that you mention were certainly not there. There were many constructive discussions before, during, and after the convention. Unfortunately we feel that much of those attitudes you speak of are self-generated and/or the result of anger because the convention did not support your moves.

To brand the convention or its members as "allied with the government" is not only in bad taste but foolish. It seems the "in thing" these days is, if you don't agree with someone in the UFO field, to brand them as a member of some government unit bent on destroying the UFO field and its followers. We do not say there has been no cover-up—we feel there has been—but we do not carry our beliefs to the point of paranoia.

As far as the "ambiguity" of Jim Moseley, Gene and I feel you would do best to contact him on that matter.

As far as your not attending any future meetings of the National UFO Conference, we would suggest that you re-study your thinking, and if you still feel the way you did when you wrote the letter—fine. The Conference needs effective, constructive leadership, not destructive leadership. — Fred G. Phillips)

Dear Sirs:

My subscription has finally run out, so please take my name and address off your mailing list, so I don't receive any more junk mail from you. Your articles are too much opinionated and not enough facts, and most of the stuff I have heard of before anyway. Your pictures of people are absolutely crummy. They all look like they "think" they are God's gift to

civilization.

Hope you can improve it for your other readers.

Ronald C. Miller
Dept. A-226
P.O. Box 257
State College, Pa. 16801

(We wrote ex-reader Miller on how we might improve our magazine. We even gave him a free ticket to the UFO Conference, so we could speak with him in person. We didn't see him at the convention, nor did he answer our letter. We always wonder about people who don't have the courage of their convictions. — ERS)

Esteemed Cavorting Crumpets:

This is my issuely letter to ye editor. I have recently sent ye editkickers some garbagy material and had the sense to retract it all before they had a chance to inflict it on you. I hope they have picked up the poem by the singing hermit of DeBary and used it as a news note. This letter, if printed, must be verbatim. A *special message to Jerome Eden and Steve Erdmann*: You better learn a lesson and don't try to say something that ain't sensible.

1) Atlantis in Forty Vacations column: Ignatius Donnelly said it all in the title of his book, *Atlantis: The Antediluvian World*.

2) I once pulled Erdmann's thesis about Mini's on a girl who wore one years ago—and no! he's wrong. Having less cloth, they cost less. Do keep these dummies off your pages.

3) Eden's name is a better theory than half or all of his column on Chilblain's Incribberation Endrovement [sic].

4) I want to inform Tomorrow that I, at least, bought a copy of *Haunted*

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**DID THE PYRAMIDS OF EGYPT
SOMEHOW ENABLE THE ANCIENTS
TO LIVE HUNDREDS OF YEARS?**

I have long felt that through proper meditation, somehow one could direct the life forces to alleviate the problem of aging. It seems we hardly begin our lives here that we wither and become ready for the grave.

In fable throughout the world and in the Bible, it speaks of people living for hundreds of years, breathtaking beauty and giving birth at the age of 90, etc. In trance Edgar Cayce spoke of this and said the answer lies within the mind.—This inspired me, but after years of futile attempts, I was becoming truly despondent, but I kept on trying out of sheer force of habit.—"After all, if the ancients did it," of which I was convinced, "there must be a way."

Then some articles caught my eye. "Mummy Mystery Solved!" "85 Shaves With One Razor Blade Kept Under Pyramid" "Pyramid Model Prevents Things From Decaying!" My imagination then flared with a new found hope. I must find out!

After much experimentation, I came up with the design for a four sided plastic pyramid tent with an 8' base which I faced North, the inside top was made of copper, plus a special framework retained its shape.

I was amazed to find that while under this, meditation came so easily. After only minutes I felt completely revitalized. Several weeks passed of daily meditation and the urge hit me to pull a gray hair; I was surprised to notice it was coming in dark at the roots, then people began to constantly mistake me for my younger brother who is eleven years my junior. To be perfectly frank, I am so elated I want to share my discovery with the whole world. The value of what I have found is truly priceless, however, money is not my object. I wish to make this available to anyone who truly desires it, at a price easily afforded and to produce a quality product at the same time. If you would like to share in my discovery, I will send you a replica of my 8' pyramid tent which should fit conveniently in any den—plus directions and meditation suggestions for ONLY \$40.00 postpaid. Send a money order to Mr. Jesse Kennedy, 223 Gill Avenue, Biloxi, Mississippi 39530.

After receiving theirs, almost everyone sends me letters of gratitude telling me of their findings. I would appreciate yours also, as this aids me in my research which I will pass on to you and to others if you care to share in what I offer.

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5) The review of reissued Menger book. What I always wanted to know is what happened to that guy's gadgets? What happened to those machines?

Now I'm sure this is all trivia.

Peter Sutherland
Winchester, Mass.

Dear Mr. & Mrs. Steinberg:

I like **Caveat Emptor**—title, articles, typeface and the paper it's printed on. Keep it up!

However, I find Richard Shaver hard to believe. A fuzzy, though imaginative tall-story teller, who doesn't write rationally enough. Why don't you get him to explain how he reads the rocks and explain how messages can be in rocks?

Ralph Newman
Darien, Ct.

(We get lots of letters like yours, from people wondering just what Shaver is up to. The answer is quite complicated, and it would take a large book in which to explain it all.)

Briefly, Shaver claims to have met up with two distinct races of people who are said to live in caverns beneath the surface of our world. Both are descendants of an ancient race that fled the Earth when the sun began to give off harmful radiation thousands of years ago.

The remnants, abandoned here, fled to the caverns to avoid contamination, but some of them were affected anyway, as were many of the wonderful machines of the ancients. These "deros" degenerated through the centuries into evil, spiteful beings who delight in playing all sorts of devilish pranks on the surface world.

A smaller number of refugees, "teros," managed to stave off contamination—and to protect their machines too. They are described as hard-pressed in trying to thwart the wicked machinations of the deros.

Much of this was written up in highly fictionalized form in Amazing Stories, a science-fiction magazine, nearly 30 years ago.

Perhaps it can be said that Shaver made a serious mistake in writing what he considered to be factual material for a

fiction magazine, but he had another problem too: He felt strongly that this information should be published somewhere, and Ray Palmer, then editor of Amazing, was the only one to pay him heed.

As for the rocks: Shaver says that the ancients used a device probably similar to a laser hologram to impress information onto rocks. He tells us that it is possible to read these rocks just by looking at them—easier still with a complicated system of lenses, which must be adjusted through a long process of trial and error.

Shaver agrees that a laser beam might bring out these pictures more clearly, but he doesn't have the resources to do it, and no scientist that we know of has seen fit to take him up on this.

As for the truth behind all this: That's for you readers to decide. — ERS)

Dear Editors:

Received your issues, and thank you for sending the well-assorted ones.

Not for 20 years have I brushed so close to Ufology, Witchcraft and other occult shades and phenomena. Thus the old wheel turns and turns, facets of the same occurrences flashing and dying . . . Is there nothing new in this burnt out orb?

"Coventry I would not
Lo, I bring truth
as
Sun Meets Sand
And glen dew
Leaves icy fruit."

Richard Shaver presents many plausible ideas (truths?) at such interesting variance. I will get his other booklets. He has graced your pages, the contrast always giving him the "edge." Other Raconteur do weave—but so much of it is simply rehashing some other writer's befuddled meandering through psychic drivel. With the eloquence of Witchcraft or Satanism, (as the Old Religion claims) rough-shod over He who was first of the Firmament, who gave breath and Life . . . who does this writer think he is fooling?

When men of the Cloth laud porno flicks and perversion, indeed the society is wobbling: "Babylon The New," you are following the same old pattern!

Indeed everyone is entitled to his own poison. If he wishes to commitharikari, that's alright with me! What I decry is the insidious use of the media (paper or air)

to spread malevolent ideas; with due respects to "giving everyone their say!" The Excuse is good, because under the guise of introducing every phase of psychic studies, and other novelties . . . who knows what depth of saturation is reached by the novice who reads so earnestly?

I feel your Paper does not benefit from a loose standard—an anything goes attitude! I would like to see the UFO change its name really; it has become so mangled! The strange and mystic, of course, has a wide spectrum and I should think with all the wonders of the Universe, the many researching minds should come up with original script pertaining to these things! Why not? The mundane minds have scavenged many amazing new inventions (sans Orgone). We are using them all the time; yet isn't it strange that the Spiritually inclined students do not progress to any heights of revelation? Are we then left with a few witches' incantations? A new liberality for sex perversion, and acceptance for the porno circus? Can we not seek some greater level?

Eden's craze with Orgone—now with sex! Or sex energy as the answer (or component) is more Freudian wildness as I have ever heard. Since when do you gather Orgone or Power of any kind, when admittedly you spent it, into the latrine???

Those little creatures have cracked his aura! A pointed hat, or tower, or cubicle, naturally will contain force! *The trick is—what is one planning to do with the gathered power?* Of what value is it? There is enormous power all around us. The mind is still the greatest mech for using any of the powers, now being confined to one specific!

Abed, Strange fellows—do Lie! I would, they might arise . . .

Dahana
Round Mountain, Calif.

Gentlemen:

Eve has been blamed since time immemorial for the downfall of men. A Christian Church Council in the fifth or sixth century spent the better part of a week trying to decide whether women have souls, and we lost. Kramer and Sprenger, in the *Malleus Maleficarum*, came up with the idea that the word *femina* (woman) means "less faith" by

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the reasoning that *fe* = "faith," and *mina* is the feminine form of *minus*, or "less."

So, it really doesn't surprise me, after these three out of hundreds of examples where women are named by the Christian Church as being "evil" influences on men, to hear Mr. Erdmann lambaste us for immorality for wearing miniskirts.

When will men grow up and admit responsibility for their own "sins"? If any man really believes women's fashions are causing him to sin, Jesus had the answer for him: "And if thy eye is an occasion of sin to thee, pluck it out! It is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hellfire." (Mark 9:46)

Of course, it's easier, and less painful to men, to blame women for their "sins of the flesh" than it is to follow Jesus' teachings. If it weren't, how many more one-eyed men we'd find.

Margaret Wendall
San Jose, Calif.

* * *

Dear Gene and Geneva:

This is late—I can't find my copy of the May-June issue but remember some of the questions in the questionnaire, so I'll try to remember what I liked and didn't like about it.

Geneva, your strong response in this issue (July-August) to Jerome Eden's "Children's Liberation" in the previous issue is *very* much my own! It's exciting to see thinking people willing to put into print such thoughts. I give Jerome Eden's article in the May-June issue my highest marks.

Who gets low marks? Gee, it all depends on whether or not Steve Erdmann was serious in his article about the wiles of the mini skirt! He's certainly done something for the language of sexology, though—these days my friends refer to "wanting it" in terms of "steak and apple pie"! We called in the neighbors and, in the midst of total collapse from spasms of laughter, took turns reading the juiciest parts aloud! Either an article evidencing infantile absurdity or one of the zaniest farces you've ever printed.

Since I'm not much worried about folks from outer space (though it would be nice to actually see a UFO—after all, I got to see a streaker when the Flyers won the cup here in Philly) and ditto for

those beneath the surface of either earth or sea, I find such articles only "interesting"—yet, I wouldn't want you to drop a one of them! To me, the fascinating thing about **Caveat Emptor** (and a change in name wouldn't, I hope, change this) is not individual articles but the eclectic nature of your publication which includes so many levels and types of unusual phenomena. Wonderful.

About your last issue—your cover is fantastic! What a beautiful work of art! Cheers for the artist.

I find myself growing very fond of Richard Shaver—his strong individualism is not the kind which expresses itself at others' expense. And he's right; there *were* "flower children"—I was very close to that phenomenon and was wondering myself where the dreams of freedom and love had gone.

I object to Paul J. Braczyk's method of panning L. Sprague de Camp. I'm tired of folks panning the abilities of the human species in order to bolster fantasies of "gods" from outer space. The moving of two-ton blocks on rollers isn't all that hard—the modern auto is often close to that weight and it usually takes only two guys to move one of them. With ropes and pulleys . . . It's also Egyptian history that during the floods, while most people weren't able to work, the government and others with stored food could hire great numbers of Egyptians (and/or their slaves) for public works projects. It was one of the ways the society redistributed the wealth. Not such an unusual notion. The N.W. potlatch phenomenon was another society's method of doing the same thing and worked quite well in its original state. Of course, unless you've followed research into this, my example may be unfamiliar.

Geneva, thank you for the interview with the ESP laboratory. It's probably the most sensible-sounding such place I've read anywhere.

Take care and go well. Hope you folks are in as good shape as the new format of **CE**.

Penny Novack
Philadelphia, Pa.

(Penny, I won't argue with a bunch of out-of-work peasants moving multi-ton rocks around. Only, when you have them doing it for centuries on end, you start wondering if there just might not be a more logical explanation around somewhere. — ERS)

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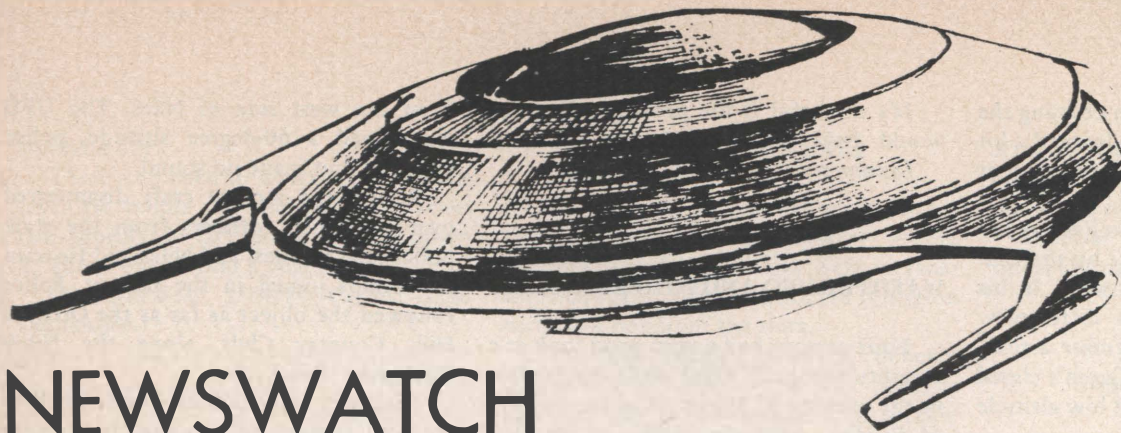
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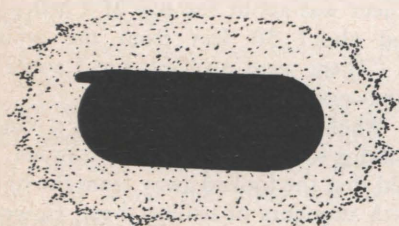
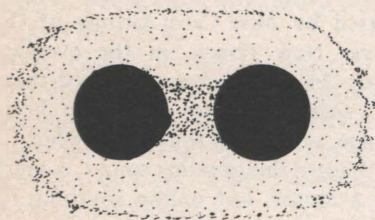
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By Fred G.
Phillips

NEWSWATCH

EXCLUSIVE UFO REPORT



Drawing of UFO by Mihaela Burtoiu

For the first time in many years, news of a UFO sighting has filtered through the Iron Curtain as an exclusive to Caveat Emptor.

The first of a series of sightings took place on February 2 at 6 p.m., as an orange-red "cigar-shaped" craft sped across the evening sky from the south-west.

The object was seen over six villages. A number of observers in the Teleajen valley said the object was surrounded by a greenish halo and emitted sparks. Observers said the UFO travelled horizontally for six or seven seconds until it disappeared into the northeast. None of the observers said they heard any sound.

Valeriu Sirbu, a teacher in Valenu de Munte and two teenagers on the same day reported an oval shaped object which was pointed at the ends. The object was a bright, white light with an orange-red projection underneath which appeared to be rotating. Alexandru Grigorescu, a school superintendent, described the aerial visitor as a "space rocket" which emitted flames.

Another UFO sighting was reported several days later, February 8, when 10 girls at a boarding school saw two bright orange balls or discs side by side, hanging motionless above nearby trees.

They said the balls were surrounded by an intense white halo. After about 15 minutes the two balls approached each other, joined—forming an oval object—and began to move slowly to the south-west.

After some time the observers said a white mist continued to hang in the trees where the balls had been. One of the witnesses, who provided drawings, said two concave ditches were found where the UFOs had "landed."

(Investigation by Moraru Augustin.)

LIONS—OR WHAT?

Investigators who have probed cases of "mystery cats" now have some more information to chew over.

Two residents of Bunker Hill, Pa., a small hillside community, claim to have witnessed a "lion" roaming loose, and one of the individuals thinks the beast may have cubs.

The first sighting of the alleged lion took place on Sunday, June 21, at about 11:30 p.m.

Lloyd Barrett, 41, was returning from work on the evening shift. He is employed by Cleaver Brooks Boiler Manufacturers, in Lebanon. As Barrett drove into the lane adjacent his house, the car's headlights illuminated what was described as "big, like a car, and tanish in color." The animal quickly bounded into the brush at the side of the road.

Barrett reportedly ran into the house and was later seen by neighbors "wildly waving a flashlight about." Later, he said that the creature appeared to have young ones with it. No tracks were found, and the only area zoo (Hershey) hasn't re-

ported any escaped lions.

The following Wednesday, June 24, Steve Miller, 21, reported seeing a "maned lion." The time was about 9:30 p.m.

Miller was driving his automobile along Moore's Lane, which circumnavigates Bunker Hill. As he negotiated a turn in the road, Miller said his headlights picked up an animal "larger than a dog" in a field near the lane.

At the time of the incident, Miller had no knowledge of Barrett's sighting.

The area man said he stopped the car and was able to view the beast for several seconds.

"It had what seemed like a mane about its head," he reported. Miller also said the animal was tan in color, and was alone in the field. His last view of the creature was of it running into nearby trees.

A survey of the area revealed no missing or dead livestock or poultry. No tracks have been located to confirm the reports.

(Investigation and summary by Curtis K. Sutherly.)

THE "TRIANGLE" REVISITED

According to a recent UPI story, relatives of lost balloonist Tom Gatch feel there is "almost no chance that he is alive."

Gatch, who drifted into the region known as the "Bermuda Triangle" after being pushed southward by the fringe of the eastward flowing jetstream, was last seen on February 21, by the Liberian freighter, *Meridian*. His disappearance closely shadowed the general area where the USS *Scorpion* allegedly sank in 1968, a point midway between the mainland and the Canary Islands.

Bill Armstrong, a Federal Energy Office employee who aided Gatch in preparing for the trip, said Gatch "will go down in ballooning history as a pioneer.

The pioneer who succeeds in crossing the Atlantic by balloon will have learned a lot by what Gatch did and will imitate or emulate his system."

Balloonist Bob Sparks, who has already been fished out of the Atlantic by the U.S. Coast Guard after being downed in his balloon by lightning, feels differently.

In a recent *National Enquirer* article, Sparks said he wouldn't use Gatch's closed gondola system—he preferred low altitude and an open gondola.

Sparks is planning a second attempt at making the crossing. Launch date is as yet uncertain, but he plans on using an open basket shaped like a boat.

Just steer clear of the Triangle, Sparks. It may increase your percentages.

(Summary by Curtis K. Sutherly.)

SHADES OF DELPHOS, IA.

A "ring of soot" has been discovered in the Dillsburg, Pa. back yard of one Alda Clymer, whose residence lies about four miles south of Gettysburg, on Route 15. Mrs. Clymer discovered the ring on Monday, July 8.

According to a front-page story printed in the *Harrisburg Patriot* on July 9, the ring is composed of a kind of "gray dirt" and is approximately six to eight inches in width with a diameter of between ten and 12 feet.

Mrs. Clymer was quoted by the paper as saying the ring is "kind of gray beads on grass, but when you take your hand over it, the soot that flies up in the air is dark brown."

The Dillsburg area resident also says that the ring forms an "almost perfect circle."

Mrs. Clymer showed the ring to a former friend, according to the newspaper account, who said he had never seen anything like it.

Additional checks with the state police barracks at Carlisle, and the Air National Guard unit at Harrisburg International Airport produced only sympathy, but no information about the ring's origin.

The *Patriot* tended to make light of the matter, with a reference to Mrs. Clymer's needing a bottle of Wisk, and other humorous little ditties.

The ring can likely be put into the "fairy ring" category—a type of fungus—but if not, the reader is asked to recall the "close approach" of a UFO in Delphos, Iowa in July, 1969.

It's doubtful if the people in Delphos would have wanted a bottle of Wisk.
(Summary by Curtis K. Sutherly.)

WASHTUB UFO AND OTHER GOODIES

Four persons had a very good look at a "washtub-shaped" UFO while driving late in the evening of March 17 in the vicinity of Boxley, Arkansas. Again, as we have found recently in the case of low-level reports, the witnesses don't want their names mentioned in connection to this fantastic experience.

The woman who was driving the car told Fayetteville police that she, her girl friend and her two children, first became aware of the UFO when one of the children described a bright light in the night sky. The driver reported that she looked up through the windshield to spot a bright light about the size and shape of a washtub, with a beam of light coming from it in a whirlwind motion.

She was not able to give more of a description as the object was traveling at a "fantastic" speed—its speed also kept her from estimating the size and distance from the car.

Three Lacey, Washington teenage girls reported sighting a UFO on the evening of April 7. The girls said the cone-shaped object hovered above their location, emitting a high-pitched whine. The UFO, they said, had two lights in the front section, four blue lights and one blinking red light on the bottom.

Ladell Lund and Donna and Dorietta Widner said that the UFO hovered over their car and then took off toward the Nisqually Valley. They reported that the strange object was about the size of a small airplane, and had a decided point at the front.

A UFO that hovered over the treetops for nearly an hour at Niles, Michigan on the evening of April 15, had police wondering what the strange visitor was. The object was flashing red, green, blue and white lights.

The multi-colored UFO was first reported to Niles police by Janice Washington of Briarcrest Street, who called in her report at 11:24 p.m. Her account kicked off what was to become a frantic attempt by several police officers to pursue and identify the object.

Officers described it as a bright white light with smaller flashing colored lights, moving slowly westward toward Buchanan

from the west side of Niles. The UFO maintained a 60-degree altitude, police reported, but made no sound.

Before the strange craft disappeared over Buchanan, officers from the state police post at Niles, and Niles and Howard Townships joined in the pursuit. Police followed the object as far as the Orchard Hills Country Club, along the Niles-Buchanan Road.

Niles city police officers said that they received several calls during the evening about the object. A call by police to the St. Joseph County Airport added no clues as to the identification of the object.

A brown, mushroom-shaped UFO was spotted by Miss Carol Grimes of Ocean Grove, New Jersey on the evening of March 24. Miss Grimes reported that she was walking home when she heard a strange, screeching sound above her.

"I heard this grinding sound, something like a motor, but unlike anything I had ever heard before. Then I looked up and I saw it," she said. Miss Grimes added the object was about the size of a helicopter and about 50 feet from the ground.

"There were no lights but I could see it because the sky was light."

When Miss Grimes spotted a couple walking some distance away from her, she said that she looked away from the object with thoughts of hailing them. However, after looking back she said that the object was disappearing into the night toward Asbury Park.

(Fayetteville, Ark. *N.W. Arkansas Times*, 3/18/74; Olympia, Wash. *Olympian*, 4/8/74; Niles, Mich. *Daily Star*, 4/16/74; Asbury Park, N.J. *Press*, 3/26/74. Summary by Rick Hilberg.)

EARTH SPEEDS UP

The earth started spinning faster in January and scientists around the world are wondering what happened.

"It was something internal, not external, something we can't explain yet," according to Professor Douglas Smylie of York University.

"There was a fluctuation in the normal rotation of the planet. The only rumor I hear that anyone is working on is that somehow it was connected with a sudden burst of magnetic activity from the earth's core," he said.

The two-week long speed-up, that began in January, suddenly forced the earth to speed faster, by 100th of a

second a day.

There's no need to worry, one scientist says. He points out the earth's rotation rate appears, in fact, to be slowing down by about one second a year.

(*Toronto Star*, 3/14/74. Credit: Gene Duplantier.)

11,000 SEEK UFOS

As Europe's Operation Skywatch got underway in May, more than 11,000 people in 34 countries intensively searched the skies for UFOS.

One Canadian woman reported that when she looked out her picture window early one morning, she saw a star-shaped object with bluish, green and yellow lights. She said the "light" traveled about the sky erratically.

"It seemed to be twirling," said Mrs. Wallace Brown. "I've never seen anything quite like it before."

The object was also observed by a neighbor, who told of problems with TV reception while the saucer was about. The neighbor claimed that her own TV, Mrs. Brown's set, and other area TV's went off when the UFO was in the vicinity.

(*Minden Progress*, 5/2/74. Credit: Gene Duplantier and Bill Bonelli.)

DOUBLE-PARKED

They're double-parked over Bochkung Lake in Canada, at least according to the Apsley Lunham's.

Mrs. Lunham—who readers might recall from our last issue—says as many as 23 UFOS hovered over the lake one night. Sometimes forming a circle, she said they were different colors until the early morning, when they all changed to white.

She claimed the UFOS throw up a fog and if you approach them they take off under cover of the mists.

Canadian Ufologist Henry McKay said he definitely feels there is something going on at the lake.

But other reports attribute many of the reports to automobile headlights, casting reflections.

(*The Toronto Star*, 3/16/74. Credit: Gene Duplantier.)

AIN'T NO SPACEBALL

The Navy, in its infinite wisdom, has taken X-rays of the mystery sphere recently found by Antoine Betz in Jacksonville, Fla. and has determined it is from earth and not from the stars.

The Betz family, however, believes the sphere is from space. The peculiar ball can follow the contours of a table when rolled, slowly moving back to the center.

The family said an expert from Omega Minus One, a research firm in Baton Rouge, La. found radio waves and a magnetic field coming from the sphere.

The Navy did say they were sure it did not contain any explosive material.

(*Winnipeg Free Press*, 4/15/74. Credit: Gene Duplantier.)

GERMAN UFO

German Army guards and observers in Nuernberg, Germany reported spotting a UFO over an ammunition storage area.

A soldier said the object was flat on the bottom and curved on top with a white light and two red lights. A staff duty officer, who also observed the craft, ordered a Huey UH1 into the air, but the helicopter pilot could not find the UFO.

HOAX CHARGED IN CONTACT

Not all UFO contacts remain unsolved by saucer researchers. Take, for example, the case of Yoshihiro Fujiwara of Kitami City, Hokkaido, Japan.

Fujiwara, a farmer, reported that on the early morning hours of April 6, while investigating why his dog was barking, he met a dwarf and was sucked up, headlong, into a UFO.

He claimed that while in the craft, two dwarfs told him not to be afraid, that there was no danger. The farmer described them as having pustules like a toad, all over their bodies. He also said a foul smell filled the air inside the spaceship.

About an hour later, the farmer said the hatch was opened and he ran for it.

He also reported he had been taken aboard a UFO on three more occasions, once for a journey to the moon, from which he brought home a moon rock.

Japan's CBA International, in investigating the incident, said the rock was

actually some limestone from a nearby quarry. The organization concluded that the whole incident was false.

(Special Report, *UFO News*, CBA International, Yokohama, Japan.)

SASQUATCH BELIEVER

Ron Gummell of Calgary, Canada is now a believer.

While driving one night in May, the 42-year-old man said he rounded a corner and there in front of him were two Sasquatch.

"They were so big they could have picked up my car and thrown it into the lake," he said.

He estimated they were about 12 feet tall, covered with hair and had flat faces.

He said that when they saw him they turned and sauntered off into the brush.

(*The Toronto Sun*, 5/13/74. Credit: Gene Duplantier.)

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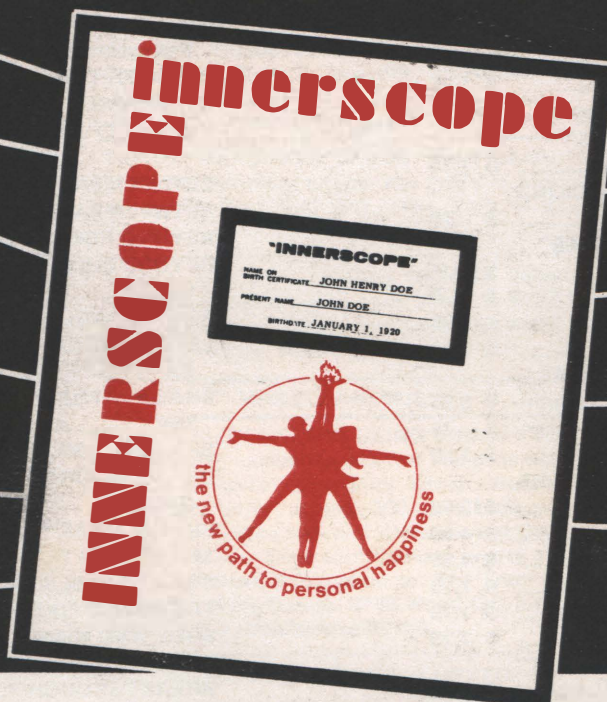
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NAME (exactly) as it appears on your birth certificate (**VERY IMPORTANT**):

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